A Modern Organ Story by Marion Harland New Hampshire Broadside

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THE CONGREGATIONALIST

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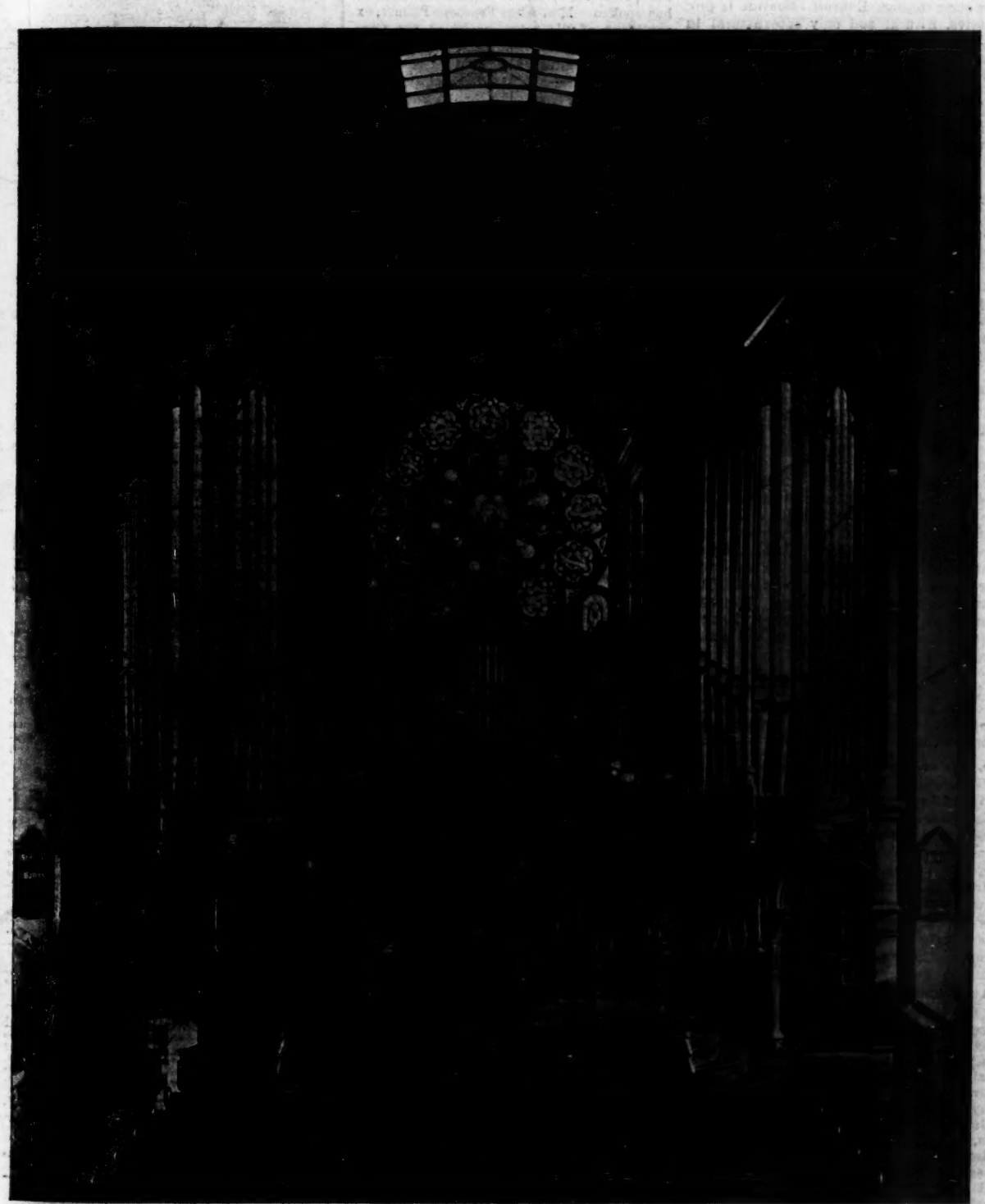

INTERIOR SHAWMUT CONGREGATIONAL CHURCH, BOSTON

Rev Edwin B. Webb, D. D., Pastor Emeritus Rev. William T McElveen, Ph. D., Pastor

In and Around Boston

Lyman Abbott on Old Testament Literature

For several weeks now twice a week the large hall, Huntington Hall, where the Lowell Institute Lectures in Boston are always given, has been crowded to the doors with people drawn by the fame of Lyman Abbott, D. D., who has set forth his views on the origin and authority of the Old Testament. That so many people should attend so regularly so long a course of lectures is proof both of widespread interest in the theme and solicitude to see and hear Dr. Abbott. He, as usual, has been most frank in his statement of his belief and lucid in setting it forth, making even the dry details of the Hebrew liturgy and code interesting.

It is needless to add that he accepts and has set forth the results of the higher criticism, even that of the left wing, and that for him revelation through Hebrew literature is progressive, natural and only supernatural in the sense that all manifestations of the infinite are supernatural.

One cannot hear Dr. Abbott without admiring the candor of the man and his rare power of lucid expression of thought. Every now and then the hearer notes a phrase or a style of argumentation revealing his early training at the law before he entered the ministry, and his abiding interest in the legal aspects of all questions. This was especially manifest in his lectures on the growth of the Levitical code, and in his discussion of the covenant relations between God and Israel.

Dr. Abbott, while in the city, has been filling the pulpit of the South Unitarian Church, where Dr. Edward Everett Hale so long has ministered. The church has been crowded to the point of discomfort each time that Dr. Abbott has preached. Last Sunday he preached at Wellesley College and will preach there again next Sunday.

Dr. McKenzie on Mr. Moody

Mr. Moody had few keener ministerial admirers than Dr. Alexander McKenzie, and he was quite ready to accept the invitation of the Methodist ministers of Boston last Monday and tell them his opinion of the evangelist. He alluded to the estimate which Mr. Moody, himself an uneducated man, put upon education, to the respect he cherished for college trained men, and to the pride he took in the success of his Mt. Hermon boys when they went from that school to college. Respecting Mr. Moody's Biblical equipment, Dr. McKenzie says that he anticipated the modern method of specialization first by separating the Bible from other books and endeavoring to become a master of it, and, second, by subspecializing on the Bible itself and centering emphasis on the parts which concern salvation from sin.

Dr. Hale and His Successor

The closing of the active pastorate of Dr. Edward Everett Hale with the South Church, Unitarian, and the prompt choice of his successor are events of interest to all the religious life of the city. Dr. Hale has been for forty-four years the leader of this people, has shared with them his world-wide ministry as a writer and has been to them not only a pastor but a father. The utterance of the church on being compelled to accept his resignation and in installing him as pastor *emeritus* is peculiarly tender. One can feel the heart throb in sentences like these:

The words in which he has made real to us the eternities have comforted the sorrowing heart, have left us on the high altitudes of faith, where he has transfigured for us our daily life, its common duties and its common cares. We recognize this with gratitude and joy. To feel it as we feel it now is our benediction upon him. Heaven brought near to us, the good God a real presence, the sanctities of character and life and home and business strengthened—such has been the fruit of his ministry, and it has been maturing in countless lives through these long years.

Rev. S. A. Eliot, who has been called to succeed Dr. Hale, is a son of the president of Harvard University, is now secretary of the Unitarian Association and, though still under forty years of age, has already earned a wide reputation as a preacher and administrator. He has not yet given his answer to the call.

To Aid Atlanta University

Meetings in the interest of Atlanta University have been held recently in Cambridge and Boston, and other meetings in the near future are planned for. This institution of learning for the training of the more ambitious of the Negro race has many friends in and around Boston who are loyal to it, deplore the fact that interest in it is being lost somewhat owing to the attention now given to institutions which make a specialty of training the Negro for manual pursuits. At the meetings in Cambridge and Boston Rev. Charles Cuthbert Hall, D. D., of Union Theological Seminary, New York, who is a trustee of Atlanta, has spoken. Mrs. Alice Freeman Palmer, ex president of Wellesley, spoke at the Cambridge meeting, and Rev. Messrs. W. H. Davis of Newton, Daniel Merriman of Worcester and Frederick Means of Windham, Ct., spoke at the Boston meeting. This gathering was also honored by the presence of Charles W. Chesnutt of Cleveland, O., the new figure in contemporary American literature, who has arisen to reveal the talent for fiction writing that the Negro possesses when he deals with the problems and deeper longings of his race. The Boston Association for furthering the interests of Atlanta University has as its president Mr. F. J. Garrison.

The Superintendents' Union

A larger number of members and guests than usual attended the meeting last Monday night, and, owing to the recent election of new superintendents in many schools, a good list of new members was presented. President Pratt presided and introduced as speakers four gentlemen well known to S. S. workers, and their topics were of practical suggestiveness. Rev. W. H. Allbright spoke on The Duty of the Pastor to the Sunday School; Mr. H. C. Childs on The Duty of the Superintendent; Mr. J. W. Farmer on The Duty of the Teacher; and Mr. G. B. Graff on The Duty of the Scholar.

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THE CONGREGATIONALIST

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The Fund Thousands of dollars, raised through *The Congregationalist's* Indian Famine Relief Fund, are now in the hands of our missionaries in India for the relief of famine-stricken sufferers. What a providence it is that loving and generous offerings from so many quarters can so quickly be transformed into food for the hungry and raiment for the naked. But while the fund grows with gratifying rapidity, the famine still stalks abroad in the land, and the need of aid is even more dire than when this fund was started three weeks ago. There must be many others who want to have a part in this noble charity, or who, having had a part themselves, are willing to influence others to give. Once more, in the name of millions facing starvation, we make our appeal.

A Guiding Principle "Pass a friend to meet a stranger." This is the excellent motto which one pastor gives his people to govern their behavior at the close of the service of public worship. If this principle ruled all church members, there would be less complaint on the part of strangers of indifference or neglect.

The Drift Toward Unity Every such meeting as that in New York last week brings nearer the day of a rational and Christian consolidation of the forces of Protestantism against the common enemies of Christ. Without surrender of essential intellectual opinions or religious principles, such federal union will tend toward that same sense of a common cause and interest which has worked in our citizens to exalt the nation above the state and make of many one. Then the energies now wasted in sectarian rivalry will be combined to fight the battles of our common Lord. The subject is timely, in view of the coming Ecumenical Conference and the opening doors in Asia and our Eastern Islands into which the forces of a united army should be led. We report this meeting on page 209.

Apathy in Church Business What would a census of the attendants upon the average annual church meeting reveal? We fear that as a rule not twenty-five per cent. of the active resident members capable of being present and participating rally at this gathering, which is in some respects the most important of the year. To be sure, the growing custom of roll-calls and suppers is resulting in larger attendance, but there are many good-sized city churches where a comparatively few transact all the business. How can the church consistently urge upon men the duty of attending caucuses and of voting at the polls when in doing its own business it so often sets an example of indifference and negligence?

A Valuable Layman Gone The Methodist Church suffers a great loss through the death last week of Mr. O. H. Durrell of Cambridge, Mass., at the age of fifty-two. And that loss is shared by the whole church, for he gave to the utmost his time and strength for the advancement of Christian enterprises. He was for several years president of the Cambridge Y. M. C. A., and was chairman of the state executive committee of the same organization, besides being a trustee of Boston and Brown Universities and of several other institutions. He was a prominent member of the Republican party, was one of the Governor's council, and would have had other important public offices if he could have accepted them. Besides managing large private business interests, he served the city, state and church with great devotion and efficiency. To have lived such a life must have been a great joy, and to remember it is an abiding comfort to his friends. During the hour of the funeral last Saturday afternoon the business houses of the Boston district where Mr. Durrell's firm is located were closed as a token of respect to him.

The Gambler Tabooed It is gratifying to see that the surety companies of the country and the commercial and industrial corporations they serve are jointly acting to make the way of the gambler more and more difficult. When the surety companies provide, as most of them now do, that the moment an employer becomes aware that an employé is an habitual gambler, that moment the guarantee bond of the surety company for the employé's honesty becomes void, at once employers are forced to realize that their responsibility cannot be ignored. No forces in society today are doing more to bring in an era of temperance than the business corporations are doing that reject all intemperate men as employés. It may be that through the same agencies a reform in the gambling habit will come far more quickly and surely than it could if the preaching of the pulpit or the writings of the press were not thus supplemented. As industry and commerce become more vast and complex, they demand a higher type of man to manage and operate them, and that man must be temperate and honest.

Congregationalism in the Southland We hope Congregationalists will read thoughtfully the articles in this issue describing our churches in several Southern states. Many of our readers do not realize the changes which have made a New South within the last few years. This field, which was for a long time discouraging, so far as the planting of Congregational churches was concerned, is becoming one of the most inviting and promising in the entire country. Race differences are adjusting themselves, a more intelligent apprehension of them is extending through the North, and our Congregational ideas of educational and local self-government are being welcomed by wide-awake, progressive Christians in the South. Thirty years ago the poorest section of the United States was south of Mason and Dixon's line. That line is fast fading from thought. The New South is rapidly increasing in prosperity. It contains more than 50,000 miles of railroads. Its manufactures have increased till more than $350,000,000 are annually paid to wage-earners in its establishments. Congregationalism is needed in the South today and a place and welcome await it. Let us do our part in the religious development of this great section, which contains a large portion of the choicest native American people.

A Herald of Revival Flames of religious devotion which have swept the whole land have in past years been kindled by the contact of one person on fire with love to God and men with another in full sympathy with him. We have known scores brought into the kingdom of God in a college revival which began by two or three students daily praying together for the conversion of their friends. A circular just sent out by a committee of the Massachusetts Y. M. C. A. is so evidently prompted by such a spirit of prayer that it must kindle that spirit in others. It urges the forming of small groups of men who will each agree to make definite efforts for the next few weeks to win one man for Christ. This includes united prayer for the object in view, planning meetings to that end, bringing men to them and compelling them by loving urgency to hear the call from God to devote their lives to him. The tone of this letter is so genuine, its suggestions so practical and its sense of need so imperative that we are sure it will be heard from through increasing numbers of men giving their lives to Christ, to do something worthy for him and for humanity.

A Protestant Revival in France Last November the orthodox and liberal wings of the Presbyterian Church in France met in a conference at Lyons and agreed to unite in earnest efforts to show to their countrymen the Spirit of Christ and to bring them into fellowship with him. Their union was based, not on a single creed, but on common work. Other French Protestant churches were asked to unite in the movement and have expressed their willingness to do so. A new bimonthly paper has been started, called *L'Avant Garde*, to be "exclusively devoted to questions of evangelization." Signs of promise are religious awakenings among the peasantry in various parts of the republic and also among the student class; the acti-

ity of many priests, some of whom have left the Catholic Church, while others remaining in it are earnestly striving for the higher religious life of the people; and the establishment in Paris and other cities of working men's institutes, places opened to promote the moral and spiritual advancement of those who attend them. On the other hand, Roman Catholic newspapers are growing more vehement in their attacks on Protestantism, and that church is more actively anti-Protestant. These are among the evidences of popular unrest which many hope and believe will result in a new era for France.

Evolution in Business

Last year was regarded as one of the most prosperous in the business annals of this country. Yet in the record of business failures the percentage of small traders was the largest ever known. Department stores swallowed up little stores, and capital flowing together into great combinations swept away, as it went, many small accumulations and enterprises which were the fruit of years of toil and planning. This progress toward consolidation is inevitable. The democracy of business is being changed into an aristocracy under a democratic government. It may be that the wealth of the few is being used for the greater progress of the many. But in the process there must be much disappointment and bitterness. Here is one explanation of the diminution of the stream of small gifts to churches, schools and missionary enterprises, and the wonderful increase of large gifts to universities and libraries, hospitals and museums. Against the losses which we hope are only temporary, there is at least the gain that many advantages of libraries and open-air concerts and parks and other amenities of life are now shared by the whole community which once were the privilege of the few.

The Privilege of Preaching

One of Bishop Lawrence's prefatory reminiscences, in a recent address to the students at Andover, was significant—that the most lasting and helpful impression he brought away from his two years' study there was that gained from Professor Phelps's lectures on the responsibility and privilege of "preaching the Word." With the increased emphasis laid nowadays upon worship and ritual, and with the tendency to "institutionalism" in the church—a dangerous tendency, Dr. Lawrence thought, when making so much of mere social entertainment and amusement for the people—is there not need of a revival of the old-time sense of the supreme place occupied by the preacher and the sermon? Henry Drummond was not technically a preacher, and Dwight Moody was not an ordained minister, but the great success of both was largely due to the simplicity and fidelity with which they presented Bible truth from the public platform. Professor Phelps's famous definition of the ideal sermon may not possibly meet present conditions as well as a century ago, and every preacher may not be a Drummond or a Moody or a Storrs in intellectual or magnetic power, but every minister—in city temple or humblest country pulpit—has a noble vantage-ground for "persuading men." He is a wise steward of God who gives himself continually to this ministry of the Word, and who realizes thoroughly that the glorious gospel committed to his trust, if preached aright, will be a gospel of life and help and joy to those who hear him.

The Moody Memorial Endowment

The movement for the endowment of the Moody schools at Northfield and Chicago is making headway, though it not unnaturally takes time to perfect the method of conducting the financial campaign and to devise the most effective means of rallying public support. The general committee, to which the matter was intrusted, has had one meeting in New York city. It is likely that some two or more persons will be selected to prosecute the work of raising money and of representing the memorial fund in public ways. Meanwhile it is gratifying to report the reception of nearly $100,000 as the first spontaneous response to the appeal sent out from Northfield, through the associated press, a day or two after Mr. Moody's funeral. That so large an amount has come in without any special solicitation is encouraging, and we trust that, without waiting for any authorized agent, benevolent persons in America and England will do all in their power to conserve the great educational interests which Mr. Moody planted. Two reasons should impel generous gifts. First, the desire to honor the greatest evangelist of the century and, second, the appeal of the hundreds of young men and young women to whom Mr. Moody's institutions offer educational advantages that could not be obtained elsewhere. The treasurer of the committee is D. W. McWilliams of New York, treasurer of the Manhattan Elevated Railroad and a prominent member of Dr. Gregg's Lafayette Avenue Church, Brooklyn. The Boston members of the committee are Col. C. A. Hopkins, Henry M. Moore and Henry H. Proctor.

The Expansion of Presbyterianism

The *Christian Advocate* discusses the increase of heresy in the Presbyterian Church and attributes it largely to the infusion of Congregationalism. It is true that Congregational churches which for two centuries were Presbyterian in doctrine have generally laid aside the Westminster Confession. It is also true that large numbers of Presbyterians no longer believe in it as a whole, and that some of their most distinguished ministers have publicly repudiated some of its statements. As the ferment of thought and the clearer apprehension of truth go on in the Presbyterian body, the bands of the Confession which gird it become more and more strained. Each recent General Assembly has endeavored to strengthen these bands by new interpretations of the Confession, making them binding on the whole church. This only delays the sure process by which the growing body will in time break these bands and push them aside. The *Advocate* is no doubt correct in its opinion that Congregational ministers in Presbyterian pulpits exercise a disintegrating effect on Presbyterian discipline, and that the *Outlook*, the *Independent* and the secular press generally have been more potent in the same direction. It would be safe to go farther and say that public thinking on religious subjects is making it more and more difficult for the Presbyterian Church to impose with authority on its members minute statements of doctrine and discipline. Congregationalists and Presbyterians have mutually modified one another's beliefs, while Methodism, whose distinct doctrines both these denominations stoutly resisted in former times, has done much to infuse into them a more reasonable and healthful sense of human freedom and personal responsibility to God.

The Scholars and the Common Man

To the average, every day Christian, strong in faith and zealous for the kingdom, it sometimes seems as if no single influence more constantly disturbs the peace and impairs the efficiency of the church than the work and attitude of certain Christian scholars. It is they who in the last analysis occasion the heresy trials which excite the derision of the unbelieving world. It is they who shock the simple faith of the common people, or compel readjustments difficult to make. It is they who often appear to be the heralds of another and not a better gospel.

Moreover, these scholars are hard to silence and not always easy to answer. They break out at the most unexpected points. If Dr. Briggs is disposed of by the Presbyterian General Assembly, Dr. McGiffert arises as an equally distracting factor. If it is thought that novel views are confined to Andover and New Haven, behold the younger instructors at Hartford are discovered to be disciples of the new criticism, and Chicago Seminary, which ten years ago was the vaunted stronghold of orthodoxy in the West, gives harborage to a professor whose views diverge decidedly from accepted positions. If we say surely the Methodists, with their traditional evangelical fire, will be free from contamination and we will therefore flee to Boston University, there, in the very citadel of Methodism, we find a teacher who has given offense to some of his conservative pupils. Thus all round the horizon the dissensions discernible in different church folds arise apparently from the tenacity with which certain scholars hold their opinions and the freedom with which they disseminate them.

This view of scholarship, which often obtains in lay circles, is perfectly intelligible, and is not to be dismissed with the scornful shrug in which superior learning sometimes indulges. Scholars are not always well-balanced men. In studying the minutiæ of their subjects they sometimes lose their perspective. They are in danger of becoming dwarfed on the side of their sympathy with everyday human need. It would do some of them an immense amount of good to move about regularly among the poor and the ignorant. Not all of them reach the truth, even though they set out to attain it. Some of them who are held by credal obligations, which they have taken upon themselves, would probably be happier and more effective and more acceptable to their Christian brethren if they would cut loose from such entanglements.

But is there anything to be said in their behalf? It ought to count for something, in the first place, that they are Christian men. They love God. They adore and they follow Jesus Christ. They are not Bradlaughs and Ingersolls. Presumably, too, they are striving to do God's work in the world. What possible motive can such men have for wanting to undermine the Christian faith?

Again, if they are Christians, presumably they are led by the Spirit of Christ and led, too, in the very pursuit of that truth to the discovery and exposition of which they are devoting their lives. If we credit the missionary with divine leadership as he goes to an African jungle or to a great pagan city, shall we deny the same spiritual oversight and direction to the scholar who goes into his study and consecrates every mental faculty to the effort to know the truth and the truth only? As he bends laboriously and for long hours over manuscripts and versions and the works of learned men shall we say that he is probably not reaping any harvest, that what he may bring to light by and by is simply the product of his own ingenuity—fine-spun theories woven out of a student's imagination? Not if we believe that Jesus meant what he said when he declared that the Spirit of truth should lead his disciples into all truth. We might as well deny that God led Bradford and Winslow and Cromwell and David Livingstone and all the rest of the noble pioneers, missionaries and Christian statesmen as to declare that he failed also to lead Wickliffe and Tyndale and Melanchthon and Luther and Zwingli and the great company of scholars, living and dead, who have made the Christian world their debtors.

Let us remember, too, that in the long run scholarship wins. Its verdict upon certain questions now in debate will be the final one and one accepted eventually by Christian people generally. Scholarship cannot do everything. It cannot map out and carry on great missionary campaigns. It cannot purify municipal life. It cannot decide the numerous practical questions that continually confront the churches. But in its own province it must have the last word. In the nature of the case, only the disciplined mind can deal with questions of an archæological, linguistic and literary order, such as relate to the origin and the character of the Scriptural revelation, to the precise limits of the miraculous and to the processes in the creation of the human family. In a certain sense these are technical questions, affecting but little the real substance of our faith. We are not dependent on scholarship to certify to the reality and worth of our personal life with God, or of Christ's redeeming work, or of the Holy Spirit's present action upon our minds and hearts. These great spiritual facts belong to personal consciousness, but the other matters lie within the province of the scholars. Hence the church will always have a work which only its scholars can do.

Why not trust them, then? That does not mean that we must accept every dictum which they put forth, but that we wait calmly until the consensus of scholarship is reached, as it surely will be reached. In all probability the final verdict will not be nearly so alarming as our fears lead us to anticipate. The foundation of God standeth sure. Scholarship is not to be identified with liberal thought only. There are faithful and diligent students in the ranks of so called conservatives, and their conclusions, after long years of laborious research, are as much entitled to respect as the dicta of the apostles of the newest criticism. Our plea is not for the scholarship of one wing more than another, but for willingness on the part of those who do not claim to be scholars to leave with them the final arbitrament of the secondary questions of Christian faith.

The Kentucky Partisan Strife

Elsewhere the main facts in the unfortunate strife between partisans in Kentucky are chronicled, and the letter from Rev. Dr. W. E. Barton, written at the front, is unusually interesting and suggestive. Here it may be well to call attention to aspects of the controversy not alluded to elsewhere in our columns.

First, it is a white man's controversy. No race issue is involved.

Second, it is, to a considerable degree, a controversy between the old aristocracy of the state and the middle class represented by Goebel; and the bitterness of the fray in all its stages has been as bitter as only feuds of classes can be.

Third, it is the legitimate fruit of a type of civilization in which the pistol or shotgun have been arbiters of honor and equity rather than judges and juries.

Fourth, in so far as Goebel's fate is concerned, he has only reaped what he has sown, for a more unscrupulous, remorseless foeman in politics and in law Kentucky has not seen in all her history. His own hands were red with the blood of a man, and his methods of gaining his ends had been vicious and demoralizing to the state, stimulating men equally immoral to imitate him and spurring men who despise him to acts of violence foreign to their natures, which acts they have regretted later.

Fifth, technically, doubtless, Governor Taylor and his followers are in the wrong, and a man with a different past, surrounded by advisers reared where law is reverenced, would have hesitated longer before counseling defiance of courts of law and attempting to overawe the legislature by force. But as President Frost of Berea College points out in his letter on the tragedy, in the New York *Evening Post*, the majority of the electors whom Governor Taylor represents "have no more regard for the sanctity of human life than the average Briton of the time of Henry VIII.," and for them to right what they consider a wrong by force is the most natural method and one chosen from conscientious motives quite as much so as when their ancestors fought against Great Britain in the Revolution, or for the North in the Civil War. Republicanism in Kentucky is quite a different plant from Republicanism in Massachusetts, especially in its methods of attaining its ends.

All these considerations do not in any way extenuate the actors in the tragedy, or make any less grave its aspects, or weaken the force of the gibes of the Mexican and Latin-American press that the United States still has some work at home to do in civilizing men before it starts out to civilize Latin America or the islands of the sea. Kentucky is an old state, which has bred notable men. Neither its old traditions nor its new forces have as yet made it a community in which lives, white or black, are sacred. An ancient code of honor, long outworn in Europe and the North, still has sway over most of its men. The orthodoxy of the theology of its churches is unimpeachable, but personal and social ethics have not been and are not emphasized either in its pulpits or its press.

Its best citizens feel humiliated at the spectacle the state now presents and are laboring at Frankfort and in Washington to bring about a settlement without bloodshed, which result may God bring to pass. For otherwise we shall see on a small scale what the Electoral Commission saved the nation from in 1877, namely, civil war born of partisan strife.

Taxing Benevolence

Bishop Lawrence, in *The Churchman*, pleads for the repeal by Congress of that provision of Section XXIX. of the last Federal revenue law which in its practical working taxes bequests to educational and philanthropic institutions. He points out how disastrously the law works, citing the fact that of $30,000 left to Tuskegee last year by Edward Austin of Boston $6,000 were abstracted by the State of Massachusetts and the Federal authorities. Of $510,000 left to Harvard University by the same donor $76,500 were subtracted for the Federal treasury. Bishop Lawrence says that, human nature being what it is, knowledge of such a policy of taxation is keeping many from giving to worthy institutions, and he avows that he knows of gifts of tens of thousands of dollars that have been erased from wills because of the unwillingness of persons to give to the state what they are perfectly willing to give to educational or religious institutions. While he admits that the plethora in the treasury at the present time may make Congress more amenable to suggestions than it would otherwise be, Bishop Lawrence would go to Congress, even were this not so, opposing such taxation on the general principle that it is unwise for the Government to tax educational and philanthropic institutions, no matter what the needs of the treasury may be. He asks for the repeal of the provision of the law which authorizes the tax and restitution by Congress of all money taken since the law went into effect.

This is a serious matter, deserving careful consideration. It is a matter in which not a few of our own denominational institutions are deeply interested, and their administrators will welcome Bishop Lawrence's stirring appeal to the Protestant Episcopal constituency. We believe in the inheritance tax and hold that, more and more, both national and state revenue are to come from such forms of taxation. But the law can be so framed that it does not militate against the interests of institutions of religion, learning and philanthropy, and it certainly never ought to be enforced against them save in times of direst national need.

There is this to be said in favor of the law as it stands that, while it may influ-

ence some to do as Bishop Lawrence reports, it will also lead others to give outright while living.

Conquering Besetting Sins

He who makes excuses for them never will overcome them. The first thing is to admit that they are sins and must be conquered, that to overcome them will involve a severe struggle, and that this struggle cannot succeed without divine help. In other words, face the facts if you expect to make any headway in conquering your besetting sins. Then do whatever is possible in the way of strengthening the will. This is easier with some than with others. It is possible to all. Earnest reflection, the realization of what any sin is in God's sight, and of the peculiar mischievousness of the special form of sin in question, and the resolution to be ready for it hereafter, and to resist it—these furnish strength of will. They confirm the purpose and resolve not to yield.

Furthermore, victory involves beginning again after failure. It is possible, of course, not to fail, yet nine times out of ten failure occurs before long, and is more discouraging because of the special effort to overcome which has been made. But it is a part of the discipline of character to go through the experience of failing and trying again. We ought not to fail, but, when we do fail, we must not be disheartened, but pray for divine forgiveness and help, and face the struggle before us with determination greater than ever and with an affectionate trust in our Heavenly Father more intense than ever. No one can conquer besetting sins in his own strength. Let this be distinctly understood. Whether one be a Christian by profession or not, it is equally true, and the whole history of Christianity has proved it, that no one ever succeeds in overcoming the sin which besets him except as he depends upon and follows the guidance of the Holy Spirit.

It is Christ who wins the battle in us and through us. We are his soldiers in the fight against our sins, but we cannot fight even in his cause by ourselves. We must have and must realize the co operation of his Spirit. Besetting sins are among the most enticing. They would not be besetting sins unless they were. Whatever their form, they have a grip on us which we never fully realize till we try to cast them off. Trifling although they may sometimes seem, as we first face them we soon learn that our relation to them is that of a real, terrible bondage. If we are to live Christian lives in any true sense, to know anything of the happiness, freedom and usefulness of true followers of Christ, it can only be as we consecrate ourselves without reservation to the struggle which begins when we first learn what Christ is like, and continues till our last breath, the struggle to overcome, in his name and for his sake, the sin which doth so easily beset us.

Rev. Dr. Pleasant Hunter has resigned the pastorate of the Westminster Presbyterian Church, Minneapolis, where he has preached for the last seven years. He is a graduate of Andover Seminary and formerly was pastor of the Central Congregational Church, Newtonville, Mass. The Westminster Church is one of the largest in the Northwest, and Dr. Hunter's pastorate has been remarkably successful. He proposes to spend a year or more in study in Europe.

Current History

The Report of the Philippine Commission

The first volume of the report of the Philippine Commission, signed by Messrs. Dewey, Schurman, Denby and Worcester, was transmitted to Congress by the President last week. It deals principally with the form of government desirable for the islands, but it also has elaborate chapters on the racial characteristics of the people, their educational needs, the relations of the secular and religious orders to the state, the problem of the Chinese immigrants and the importance of the islands viewed from naval and maritime standpoints.

As to authority in the islands the commissioners reaffirm that we cannot withdraw, that the Filipinos are wholly unprepared for independence and unable to maintain it if given it, and that men of property and education in the islands recognize as indispensable American authority and guidance. Pending action of Congress concerning a definite form of government, the commission recommends that the President immediately substitute civil for military authority wherever it can be done safely, and it is understood he will soon do this in a formal proclamation announcing a policy already in force and working admirably in certain of the islands. The commissioners recommend that as soon as insular finances permit, public education should be promptly established, and when established be free to all. All political considerations should be eliminated in the making of appointments for service in the islands. On this point the commissioners are most emphatic. Tariff differences are so fundamental and irreconcilable that they recommend that for the present there be no attempt to alter the present tariff of the islands, under which an ever-increasing revenue is pouring into our treasury for use in defraying operations there.

The form of government deemed best by the commission is a territorial form with an administration appointed by the President, the inhabitants having the largest measure of home rule in local affairs and electing members of the lower House of the insular legislature, and the provinces being administered much as counties are administered in a territory in this country. The suffrage should be guarded by an educational or property qualification, or both. The form of government suggested in the main is like that given to Louisiana by Thomas Jefferson.

That the task will be difficult the commissioners concede, but not as difficult as is imagined, for they hold that the Filipinos are promising material, that they possess admirable personal and domestic virtues and are naturally peaceful, docile and deferential to constituted authority. Men of high character and attainments from their ranks would aid us much if enlisted in the task of establishing and maintaining civil government throughout the archipelago.

The Fate of Porto Rico

President McKinley in his last message, Secretary of War Root in his first report as secretary, and General Davis in charge of the military forces of our government in Porto Rico and governor-general of the island are all on record that our duty as a nation is so to legislate for Porto Rico that it may enjoy free trade with this country. Otherwise its fate as an American territory will be worse economically than it was when it belonged to Spain. The Ways and Means Committee of the House and the committee on Porto Rico of the Senate have agreed upon a tariff scheme for the island which, if accepted by Congress, will make Porto Rican products pay a duty one-quarter of that charged upon similar products when coming from countries without the authority of the United States. The explanation of this attitude is not that asserted by the New York *Tribune* and other journals which defend it, namely, that it is necessary if we would avoid settling prematurely the question whether the authority of the Constitution extends to all territory of the United States as soon as acquired by purchase or treaty, or whether it only becomes operative by congressional option—a question which the Supreme Court must sooner or later pass upon. The real explanation is this: the beet sugar industry of the North and West, the sugar interests of Louisiana and Hawaii and the tobacco growers of Connecticut and Massachusetts have coerced the committees into defense of their interests, being absolutely indifferent to the fate of the Porto Ricans or to the obligations of duty on the part of our nation. We trust that Congress will follow the President and Secretary Root and the best disinterested advice of students of the problem of Porto Rico. If not then in our dealings with Porto Rico we shall have adopted the Spanish rather than the British theory of colonial administration, and taken our first step in a course full of peril and dishonor.

The Nicaragua Canal

Reports from London and Washington point to an agreement by the United States and Great Britain by which the Clayton-Bulwer Treaty of 1850 will be abrogated, and Great Britain will concede our right to build the Nicaragua Canal and control it under conditions similar to those which govern the Suez Canal. In the treaty of 1850 the governments of the United States and Great Britain declared "that neither the one nor the other will ever obtain or maintain for itself any exclusive control over the said ship canal [a canal across Nicaragua then proposed and now returning as a claimant for congressional approval], agreeing that neither will ever erect or maintain any fortifications commanding the same or in the vicinity thereof," etc. By the new treaty we gain exclusive control, but guarantee neutrality to ships of all nations at all times. This policy makes it unnecessary for us to fortify the canal when built, or guard and defend it in time of war. This new compact is another proof of British amity, and as well a signal proof of Secretary Hay's skill and pertinacity.

The Kentucky Strife

Happily as we go to press the tension in Kentucky which has made that state the center of interest in this country during the past week seems lessened, and it now looks as if the courts would be the arbiters in the strife rather than the military on one side and the sheriff's

posse on the other. Senator Goebel, Democratic contestant for the governorship, who was declared elected governor by the legislative committee on Jan. 30, was shot the same day by an unknown assassin, and died on Feb. 3. But not until he had been sworn in as governor by the chief justice of the state, not until he had attempted to remove Republican officials and had appointed Democrats in their places, not until his friends had appealed to the courts for authority to challenge the authority of Governor Taylor and had received such authority only to have it treated with contempt by Governor Taylor and the militia of the state whom he had summoned to Frankfort to support him in his contest with the legislature and the judiciary. Governor Taylor's dismissal of the legislature sitting in Frankfort, his use of force to prevent it from reassembling there, his call for a session of the legislature in London, a little village in the eastern part of the state, and his refusal to honor a writ of *habeas corpus* issued by the Kentucky courts, have been other incidents of a struggle in some ways without precedent in the history of the country. Elsewhere we comment upon some of the aspects of the strife.

The *crux* of the situation lies just here. Taylor, after a fierce triangular fight on the face of the returns, was elected governor last fall, and also was declared elected by an election board, the majority of which were Democrats. But Goebel was not content with these verdicts, and used his power in the legislature when it assembled to secure an investigation by a legislative committee, which, the day he was shot, reported that he, and not Taylor, was elected. Fearing the ratification of this verdict by the Goebel-controlled legislature and distrusting the purity of the state judiciary, to which he might otherwise have appealed, Taylor called to Frankfort the troops which have since been used by him in such a high-handed way. Goebel, two days after he was shot, was sworn in as governor on the strength of the report of the legislative committee, which report has yet to be accepted or approved by the legislature, and has yet to pass the scrutiny of the courts as to its force. Taylor's title rests on his election and inauguration, and the favorable report of the state election board. He and his friends, fearing the action of the legislature and the courts, resorted to force, and by so doing lost public sympathy. But as we have said elsewhere the resort to force was natural, if not defensible, in such an environment, with such provocation. The interposition of the Federal courts may bring the nation into the contest, but as far as the Executive arm of the nation is concerned it will not interfere, at least until the affair takes on new and more serious phases. The Democratic claims will now be assumed by Lieut.-Gov. J. C. W. Beckham, who was sworn in as soon as Goebel died.

Mr. Bryan's Visit to New England

Mr. W. J. Bryan, candidate for President on the Democratic ticket in the campaign of 1896, and apparently the foreordained candidate of the same party in 1900, has been speaking to large audiences in the cities of all the New England States save Connecticut during the past week. His speeches have been reported at length in the press of his opponents. He affirms his intention to abide by the Chicago platform of 1896 in the coming campaign, and refuses to accept the recent plea of Mr. Bourke Cochran that he drop the 16 to 1 silver issue. But it is apparent that, while he will not make concessions on this point, he nevertheless intends to dwell with most emphasis upon the trust issue and the so-called imperialism issue during the battle now on, his charge being that the Republican party is so under obligations to the "trusts" that it cannot be expected to deal with them as they should be dealt with if popular rights are to be conserved, and that the Republican party, as judged by the present Administration, by its policy in the Philippines is undermining the foundations of the republic and of human liberty throughout the world. It is useless to deny that Mr. Bryan is a man of remarkable endurance, powers of expression and eloquence, or that he has a strong hold on certain elements of the public. His meetings in Boston were attended by men like Gamaliel Bradford, Frank Sanborn and Robert Treat Paine, and had the indorsement of ex-Governor Boutwell and T. W. Higginson. Just how far these men are representative of a defection from classes of the community usually training with the Republican party is a difficult matter to decide. But that Mr. Bryan, as the opponent of "imperialism," will get votes in the next campaign from men who in the last campaign voted against him must be apparent to all who study the situation. On the other hand, many Democrats of like mind with Mr. Bryan's running mate in the last campaign, Mr. A. T. Sewall of Maine, frankly concede that the present Administration has done the only thing to be done under the circumstances and predict its return to power. On every side there are signs of disintegration within the old parties and a new realignment going on. The coming presidential campaign, both on its intellectual and its moral side, bids fair to be the most profound and passionate in the recent history of the nation, and this because of the gravity of the issues at stake. We regret to have to add that there are already signs that in the fight no effort is to be spared in appealing to class jealousies, racial animosities and national grudges.

The British Parliamentary Debate

Britons have had more reason to view with consternation the proceedings in Parliament than the new phases of war in Natal during the past ten days. Lord Salisbury, Mr. Balfour and Sir Henry Campbell Bannerman have revealed weakness and littleness at an hour of great peril to the empire, and their words have carried dismay to the hearts of their partisans and the country. The only strong, virile notes struck have been by Lord Rosebery in the House of Lords, and by George Wyndham, under secretary of state for war, and Mr. Chamberlain speaking in the House. Rosebery trounced Lord Salisbury for his levity, cynicism and irrelevant criticism of Parliament and the English constitution at a time when the people were expecting a ringing declaration of intention to preserve the empire and some revelation of how it is to be done. Mr. Wyndham, by his circumstantial and masterly description of the extent and the celerity of the mobilization of British forces and the skill with which that mobilization has been carried out, carried conviction to his hearers' minds that he at least realized the gravity of the issue, and that, viewed from some standpoints at least, the handling of the British forces had been beyond criticism.

Mr. James Bryce's trenchant criticism of the ministry for bringing on the war by bungling diplomacy, Sir Charles Dilke's searching criticism of army organization and equipment and the apparent inability of the ministry to appraise the gravity of the issue, Joseph Chamberlain's lame explanation of his connection with the Jameson raid as revealed in correspondence recently published in Belgium and up to date overlooked or minimized by the British press, and Sir Edward Clark's opposition to passing the vote of censure on the ministry now that the war is on, although well known to be a Tory dissident from the war policy, these have been significant side issues in the debate, which, taken as a whole, has done little but reveal how deep and wide are the dissensions in the Liberal ranks, and how amazing is the lack of vigor and seriousness on the part of the ministry.

Partisan and personal jealousy to an extent hitherto unknown in British annals seems to be forbidding joint action at a time when imperial interests demand the suppression of all partisan ambitions, rivalries and petty bickerings. It is this which has caused the British press and British citizens more despair during the past week than any news from South Africa. The privates in Britain's armies thus far shine in comparison with her generals, and it would also seem as if her electors had more of the old martial ardor and grit than her statesmen.

The Canteen Law

Attorney-general Griggs's ire has been aroused by a circular letter issued by the superintendent of legislation at Washington for the National W. C. T. U., which contains certain statements which he brands as false. He states that since Secretary Root came to the Department of War he, as well as the Attorney General, both acting by President McKinley's orders, have reviewed the decision respecting the canteen law promulgated by Attorney-general Griggs, and says that their decision is that the law is being enforced "according to its real meaning as interpreted by officers who are charged with its interpretation and enforcement." Precisely! And that is just the *gravamen* of the charge against the Administration, namely, that it is executing the law as Executive and not as legislative officials interpret it. Congress decreed that the canteen should go, and so said, in language very difficult to explain on any other assumption. But Attorney-general Griggs was able to twist the language of the law so as to make it mean what it does not say, and the canteen has flourished ever since. We are aware that good men in and out of the army differ radically as to the canteen's effects on the soldiers, and its abolition or retention is a disputable question. But it is difficult to see how any man jealous of the rights of the lawmaking

body can fail to be indignant at the Executive's presumption in this case.

The Trust Has Come to Stay

President Hyde of Bowdoin College addressed the conference held in New York city last week of those interested in the federation of church activities. He described the plan of co-operation in Maine by which so much denominational rivalry in the small towns has been abolished, and he incidentally said the "trust of the economic world is in itself a good thing, and more than that an inevitable thing. To control them by legislation is possible and highly desirable. To stop their formation or repress their legitimate functions is beyond the power of legislation." President Hadley of Yale said precisely the same thing at the meeting in Denver, Col., where he made his suggestion that men who prey on society as corporation managers for personal profit should suffer social ostracism. He said:

> We have set our dogs barking up the wrong tree. We have said "Monopoly, bark at that monopoly," and our dogs have barked at the monopoly; and in the meantime we have wholly failed to note that the thing to be attacked was the conspiracy. Whenever it is understood that certain practices are so clearly against public need and public necessity that the man who perpetrates them is not allowed to associate on even terms with his fellowmen, you have in your hands an all-powerful remedy. . . . The evil connected with indiscriminate denunciation of trusts, with an attempt to do away with the good and the evil alike, is not merely that it strives after an unattainable end, but that it puts the strong men, the powerful men, who are doing the great business, against you instead of on your side, and makes it impossible to operate, to work out such a reform in public sentiment as requires their co-operation to make it persuasive and powerful enough to be a basis of general action.

President Hadley is more of an authority on economics than Mr. Bryan, whose speeches in New England during the past week have been keyed to the note of trust abolition.

For Current History Notes see page 191.

In Brief

New ways are sometimes good.

He who forgets God forgets his only certain good.

The price of Bibles has been raised by a combination of publishing firms. What the Bibles contain is precious, but the materials and labor for making them have recently increased in value.

Ram's Horn calls attention to the significant fact that Robert Ingersoll, the son of a Congregational minister, died an agnostic protagonist; and Dwight L. Moody, the son of a Unitarian stone mason, died "the Wellington of the evangelistic army," as John M'Neill calls him.

Joseph Lyman Partridge, the oldest alumnus of Williams College, passed away, last week, at his home in Brooklyn, N. Y., where he has resided for the last twenty years, serving loyally as a Congregational layman and for some years honoring the office of deacon in the Church of the Pilgrims.

Guess to what church this extract from a private letter applies. We know, but we shan't tell. "The church is finding it slow work securing a successor to Dr. ——. The people think every once in a while they have found just the right man, and then they hear him preach and decide that he is just the right man for where he is." Come to think of it, we know another church in the same state of mind.

It is heralded as a wonderful thing that a Christian is to edit a daily newspaper for a week as a Christian ought to do it. When we think of the eminent Christian editors whom we know who have done their best for many years to edit their daily newspapers on Christian principles, we pause to ask ourselves why it is that so many people have the idea that journalism is conducted on a lower plane than other kinds of business.

Where is the Bellevue Avenue Congregational Church, Boston, at which, according to the *New York Observer*, the recent birthday dinner to Dr. Cyrus Hamlin was given? There is a hotel by the name of Bellevue hard by the Congregational House, but we were not aware that its proximity had made it a purely Congregational institution. There is a growing denominational *esprit de corps* in this city, but we haven't as yet undertaken to Congregationalize the hotels and ten-story office buildings.

The news of the death of Rev. E. G. Porter of Dorchester brings to his many friends a sudden shock of grief. He was in Boston last Thursday, apparently in his usual health. But an attack of pneumonia set in which resulted in heart failure and his death early on Monday morning. In many ways his life has been largely useful, and we shall publish next week some account of it. The funeral took place on Wednesday. Next Sunday evening in the Hancock Church in Lexington, to which he ministered so long, there will be a memorial service.

The current number of *The American Missionary* disproves the notion which obtains lodgment in some minds that missionary annals are dull. The issue is one of the most attractive presented since the publication became a quarterly. The reader speedily gets an idea of the recent stirring events in the widely diverse fields where the society operates, from Alaska to the Indian country, the Southland and even to its most recently inaugurated activities in our new possessions. The account of what the pioneer band of eight devoted men and women is doing in Porto Rico is comprehensive, inspiriting and brought down to date.

A coming event of more than ordinary denominational and general significance will be the twenty-fifth anniversary of the installation of Rev. Reuen Thomas, D. D., over Harvard Church, Brookline. His people are preparing a celebration on an elaborate scale, a committee of thirty-five being already at work on the various parts of the program. Thursday, April 19, has been selected for the mid-week gathering, and on the following Sunday, the 22d, there will be further commemoration of the event. Many others beside the members of this loyal church will be eager to do Dr. Thomas honor as he passes this milestone in a remarkably successful pastorate.

We are fortunate in being able to print a description of conditions in Kentucky from such a competent authority and graphic writer as Dr. W. E Barton, who apparently timed a horseback trip to his old stamping-grounds to coincide with the outbreak of hostilities. President Frost of Berea College has skillfully taken advantage of the popular interest in the civil strife and the newborn curiosity to know more about the mountaineers from the highlands, who are now in force in Frankfort supporting Governor Taylor, to set forth the characteristics of the "mountain whites" and the work that Berea College is doing to give them more regard for the sanctity of human life.

Rev. A. T. Pierson, D. D., well known as one of the men who most strenuously opposed the coming of Henry Drummond and George Adam Smith to Northfield, says that, when he wrote to Mr. Moody protesting against recognition of Dr. Smith and inclosing a pamphlet attacking Dr. Smith's views, Mr. Moody replied with the following note:

> *My Dear Pierson:* I thank you from my heart for your fidelity to me. May God bless you for it. I am as anxious as you are to maintain the integrity of the Word of God, and for any suggestions you have made I thank God and you.

Mr. Moody then proceeded to invite the alleged heretics.

There ought to be far greater interest in *Congregational Work*. There was a general demand that one periodical should represent our benevolent societies. Its price is only one cent a copy, ten cents a year. Yet it could not be maintained except by appropriations made from church treasuries, and these are falling off. One church which has annually appropriated $20 to circulate 200 copies has this year asked ten cents from each person taking the paper, and has secured only fifteen subscribers. Another large church, which has heretofore appropriated the same amount, this year offered it free to every family that would ask for it, and the pastor urged all to take it; but only forty-five names have been handed in. These are two instances out of a number of which we learn in New England. They indicate a great lack of popular interest in this useful periodical.

The largest excursion party to the East which ever left the United States sailed last Thursday from Boston by the steamship New England of the Dominion Line. The 525 passengers came from all parts of the country, Massachusetts being represented by over 200. About sixty clergymen are in the party, including a number of Roman Catholic priests. Among Congregational ministers are: Drs. W. W. McLane of New Haven and T. K. Noble of Norwalk, Ct.; Rev. Alex. Lewis and Dr. A. Z. Conrad of Worcester and Rev. E. F. Hunt of Conway, Mass. Dr. Conrad has done much toward organizing the party, and takes with him seventeen members of his own congregation, while thirty five of the party are from Worcester. The trip is to last about nine weeks, and among the countries to be visited are Egypt, Palestine, Syria, Asia Minor, Turkey, Greece, Italy, France and England.

Echoes of the International Council are coming back from points as distant as Australia. A recent number of the organ of Congregationalism in that country contained a letter from its editor, Rev. A. J. Griffith, written in the midst of council festivities. He comments racily on what he heard and saw in Boston. He shares the average foreigner's bewilderment over the street car system and says of it: "The cars appear to be innumerable, and the network of tracks is a labyrinth more puzzling to a stranger than the Hampton Court Maze." Of the church buildings he writes: "The seats are luxuriously upholstered; the impression they gave me was that they were too comfortable—a perpetual provocation to sleep." Brother Griffith did not relish our hotel dinners. It is the truly English attitude which shines out in this: "Preserve me from eating many American dinners. Variety is charming, no doubt, but you do not like the variety all heaped on your plate at once. The American accumulates all his dinner on his plate at one and the same time. This was a great mystery to me until I found out the reason. It is to economize time." But the crowning impression was of the moral tone of the city. Contrasting it with Paris, he remarks: "Boston is morally at the opposite pole. Decorum, propriety, sobriety, self-respect, strenuous elevated living are manifest wherever you move. The impression left on the mind is that a drunken man in Boston would be as alien to the environment as a tiger or a kangaroo." Dear Australian brother, we wish we were as virtuous as you think we are.

How China Invites Her Fall

BY REV. HENRY KINGMAN

Three years ago Germany seized the port of Kiaochou and the adjacent territory in the province of Shantung, thereby setting an example of aggression for other Powers to follow. It will be remembered what a wave of indignation this caused among many of the friends of China, and how vigorously they condemned this criminal invasion of the territory of a friendly Power. How, then, does it come to pass that one of the best known missionaries in Shantung is today found writing to the leading journal of the far East, "If there are any foreign governments, German or other, in a position to extend their 'spheres of influence' to Shantung, the change will be welcomed with joy by a large part of the native population, and by the now numerous foreigners *en masse*"? This is a singular utterance for those who through evil report and good report have been the fervent friends and upholders of the empire. Yet it is still the utterance of those who are the best friends of the Chinese.

Two years ago China's face was toward the light. A few years of reform under an emperor who was already persuaded of the superiority of a Christian civilization would have lifted her out of the ancient Slough of Despond and set her on the way to a true national salvation. But with the overthrow of the emperor who had tried to follow the policy of Peter the Great, with the fatal exception of securing a foreign trained and loyal army, China has once more deliberately turned her face toward darkness and toward the worst precedents in her past. Every month since that event occurred the process of displacing Chinese by Manchus in positions of authority has gone on, until now ignorance, folly and intrigue are the leading forces in Peking. Two rival parties, each with an army at its back, are striving for the supremacy in the favor of the empress dowager, and while palace intrigue is rampant, sane national administration has almost ceased to be thought of. And this is the explanation of the desire on the part of the friends of China that any Power should step in and bring order out of chaos.

In the province of Shantung the government has abdicated its governing function. And as a guardian is appointed over the affairs of a minor, or imbecile, or one otherwise unwilling or unable to administer his own affairs, so the imbecility of Peking is paving the way for others to assume the authority that she has deliberately thrown away. It is in nowise a question of a strong man seizing the property of a weaker one and selfishly administering it in his own behalf alone. Foreign occupation redounds always and immediately to the good of the Chinese people and of the empire. Nor is there danger that China ultimately will thus be carved up like Africa into a parcel of foreign owned possessions. It is as certain as daylight that when once the national consciousness has awakened in a regenerate China, it would be as impossible for a foreign state to maintain itself within her borders as it would be to build a mole of earth into the Atlantic or for Germany to maintain a principality in the State of Illinois.

From Day to Day

BY ALLEN CHESTERFIELD

What better use can elegant and spacious drawing rooms be put to than to serve as a medium through which a knowledge of movements in the kingdom of God is brought to the ears of those influential in social circles? There are beautiful Christian homes which are utilized to this end frequently by their masters and mistresses. One such in the vicinity of Boston has recently been twice opened in the interests of missionary undertakings. On one of these occasions over a hundred young men, representative of the masculine strength and zeal of a suburban church, rallied to hear about the business side of missions as the president of the American Board set it forth. And the outcome of that delightful evening was the pledging of over a thousand dollars for the support of a foreign missionary.

* * *

On the second occasion the parlors were filled with a company of men and women of prominence and influence in the social and professional life of the town. It was very much like the ordinary social assemblage up to the point when the host presented Mrs. Alice Gordon Gulick as the speaker of the evening. From that point on the thought and feeling of the company broadened and deepened until one felt the electric atmosphere of an enthusiastic missionary meeting. The simple telling of the extraordinary story of the International Institute for Girls in Spain made all hearts tender and responsive. There was no hint of the sacrifices this heroic woman and her husband had made, of the persecution and opposition encountered, or of the succession of personal sorrows down to her latest affliction, the loss of her son, who had just begun educational work in Porto Rico. Instead, this queenly woman, with her strong, serene face and musical voice, showed what wonderful things and yet what natural things, too, in view of the superior character of the human instrumentalities involved, God had been doing in Spain. She spoke of the warmth of feeling toward our country since the war, of the appreciation on the part of the Spanish soldiers of kind treatment in American prisons, and of the $40 worth of clothing which our Government presented to each of them to take back to Spain. She depicted the leaderless condition of our fallen foe and the yearning of the better class for liberty and enlightenment. Her narration of the appearance of her pupils before the Imperial University at Madrid, to take the examinations which had heretofore been open only to men, of the softening of the hearts of the professors toward them and of their triumphant scholarship was scarcely less than thrilling. The tiny educational seed which she planted at San Sebastian so many years ago has, indeed, already reached a splendid fruition.

* * *

Mrs. Alice Freeman Palmer was at her best that night. She could not forbear uttering the complimentary words which were on every one's lips, and when she said that Mrs. Gulick was known all over Spain as the American Madonna one felt that the instincts of the common people in any land could be trusted to rate the benefactors of humanity at their proper value. Mrs. Palmer's main point was that when God raises up a leader for a great enterprise it is wicked to waste the powers of such a one. We do not get every year, she said, a Pundita Ramabai for India, a Booker Washington for the South or a Mrs. Gulick for Spain, but when they are raised up and are seen to possess qualities of leadership the rest of us ought to follow. When Spain is wanting the best things which America has, should not we, out of the amplitude of our resources and culture, respond? It did not need Mr. Capen's final words to make the appeal any more powerful, and yet they did enhance the impression of the hour, as from the standpoint of a business man he pleaded the need of prompt and generous action if the desire of Mrs. Gulick's heart, to plant her institution in Madrid, the Spanish capital, is to be accomplished.

* * *

Ice cream and coffee, to be sure, with the resumption of pleasant social converse. But somehow one could not talk about the commonplaces of daily life with any degree of enthusiasm, for the mighty business of reclaiming a great nation had been brought home to every heart. The dignity of the missionary enterprise had been seen as never before, its vast educational import and its splendid reactionary influence upon one woman, who years ago went forth with her husband on what must have seemed to the world at the time almost a forlorn undertaking. I went out of that home that night surer than ever before that the heart which takes to itself the missionary impulse is swayed by the noblest passion which can actuate a human soul, and that the homes which pay honor to our returning missionaries are themselves honored.

Current History Notes

Rumors of mutiny among the Egyptian troops of Great Britain engaged in protecting British interests in the Soudan have come to London and Cairo during the past week and caused considerable uneasiness.

Turkey had an ultimatum last week from Italy, growing out of the forcible detention of an Italian girl for immoral purposes. Turkey backed down. The Turkish indemnity due American citizens for property destroyed in 1895 is still unpaid.

By way of Moscow comes the report from Peking that the United States, Great Britain, Germany, France and Italy have addressed to the Foreign Office of China a joint ultimatum demanding that China make satisfactory provision for the safety of the lives and property of missionaries in China.

The news from South Africa seems to indicate a general movement of the British forces, not only for the renewal of an attempt to relieve Ladysmith, but also the effort to penetrate to Orange Free State territory. Strict censorship, however, prevents any definite news from getting through.

If Russia has loaned $17,000,000 to Persia, to be repaid in seventy-five years and secured by the revenues from certain of the Persian ports, as is semi-officially reported from St. Petersburg, then her grip on Persia has tightened and another long step toward Russian domination of Asia has been taken.

The last mails from Honolulu tell of a conflagration sweeping over the Chinese quarter and destroying one of the finest of the native churches, caused by a fire started by the authorities in fighting the bubonic plague getting beyond the control of the officials who started it. Thousands are homeless.

Brigham H. Roberts, whom Congress refused to seat as representative from Utah, was arrested as soon as he returned to Utah last week, charged with unlawful practices as a polygamous husband. This is good news. It should have been done before he ever had a chance to appear before the nation in so prominent a fashion.

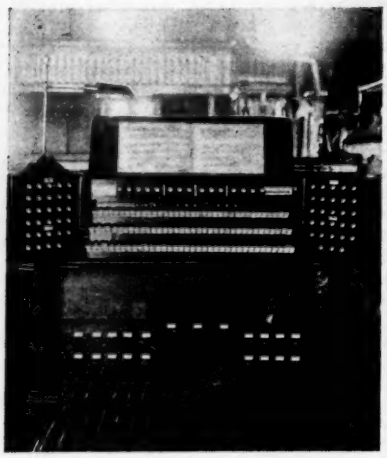
Negroes in Boston and Chicago, who met recently to discuss the South African war, formally indorsed the British cause because of the contemptible treatment of the blacks of South Africa by the Boers. The missionaries sent out to South Africa from this country by the Negroes are most bitter in their denunciation of the treatment they have had from the Transvaal officials as contrasted with that received at the hands of the British in Natal and Cape Colony.

A Modern Organ

The Application of Recent Inventions to Organ Construction and Remodeling

By Rev. W. T. McElveen, Ph. D.

The organ is the most complex of all instruments, it is the most harmonious of all, it is the grandest of all. It stands transcendently not only above every other instrument but above every other combination of instruments. No orchestra that ever existed has the breadth, majesty and grandeur that belong to this Prince of Instruments.—Henry Ward Beecher.



THE CONSOLE

Those who attended the inspection of the organ of the Shawmut Church, Boston, January 30, must agree with the great preacher quoted above. The affair was informal; it was not a concert or an organ recital, but an opportunity for the members of the local chapter of the Guild of American Organists and those interested in organ building to inspect the new methods employed in the reconstruction of the Shawmut organ. A number of the local organists tried the instrument, while others inspected its interior and watched the mechanism operate. There was no effort upon the part of any organist to display his ability; it was a test and inspection of the organ. Rival organ builders were escorted through the organ by the officers of the Austin Organ Co., questions asked and answers questioned, and the advantages of the various systems discussed. All were agreed upon two points—that within the last half-dozen years great progress has been made in organ building, and that the new and radical departures made in the remodeling of the Shawmut organ stand every test and are to become popular.

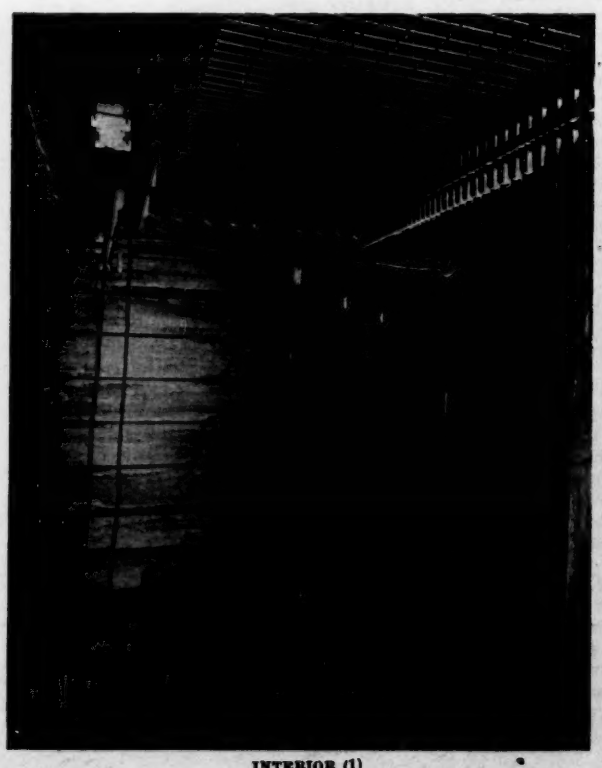
So many questions have been asked, and letters of interrogation written about the recently remodeled organ in Shawmut Church, Boston, that I venture to state just what has been done, and the many advantages of this new system of organ construction over the old systems.

The Shawmut organ has been completely remodeled. All the pipes of the old instrument, which in its day was one of the best, were used and a number added. Experts tell us that many of the old pipes that are so wonderfully pure and rich in tone could not be replaced to-day except at a great expense. Indeed, they are not made. The two new stops added are the voix celeste (truly a heavenly voice stop) in the swell organ, and the open diapason in the choir organ. The old black walnut case with the huge silver pipes, which former attendants at Shawmut will recall, has been retained. The pitch has been lowered from concert to international, the manual compass extended from fifty-seven to sixty-one notes, and the pedal from twenty-seven to thirty notes. The console is entirely new and can now, with very little trouble, be located anywhere on the ground floor of the church. Just now it is stationary on the left of the pulpit, from which point of vantage the organist, Mr. Henry M. Dunham, has perfect control of the large chorus choir. The entire organ has been revoiced and the result experts pronounce an artistic success. For promptness of speech and richness of tone the Shawmut organ has no equal in the city.

The touch is as light and the response as instantaneous as a piano. A noted organist said, the evening of the inspection, that "with such an instrument an organist ceases to be a drudge and becomes an artist, who can put as much soul into his organ music as he could into a most responsive violin."

The interior mechanism is new and exceedingly unique. There is but one other organ, that at the Porter Church, Brockton, Mass., a smaller instrument of thirty-five manual stops and six pedal stops built exactly on these lines. The splendid instrument at the Fourth Church, Hartford, is in many respects like it. The interior of the organ is like a many-roomed house. With the greatest ease you can go from one compartment to another. The exterior and interior are lighted by incandescent electric lights. Gas also is available.

Perhaps a good way to explain these wonderful chambers of mechanism is to make a tour, with the help of the accompanying illustrations, through the organ. Admission is gained through double doors, which form a sort of air lock and make possible examination when the mechanism is operating. The air lock is large



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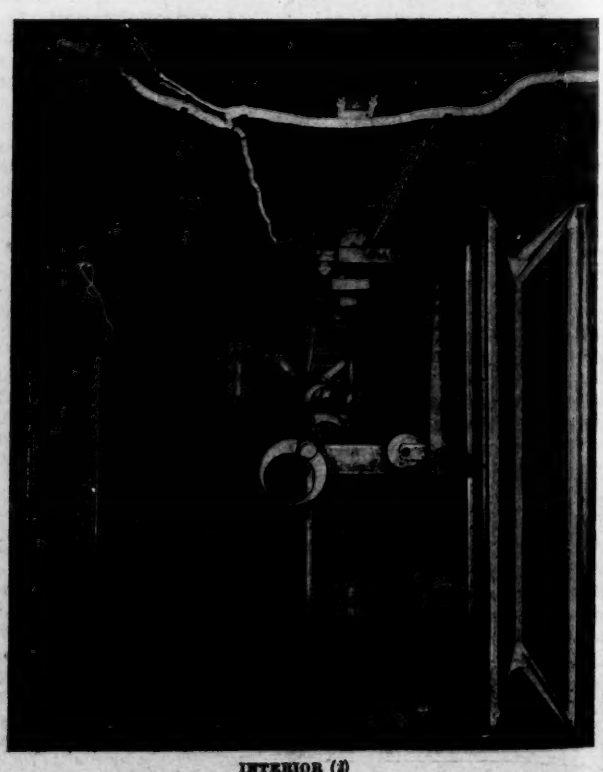


INTERIOR (2)

enough to admit of four to five persons at a time, though from fifty to sixty can be accommodated comfortably at one time within these spacious rooms. Having passed through the air lock, we are now in the room depicted in Figure 1. This is one of a series of four rooms—two each 15 x 12 x 9 and two each 36 x 6 x 9—upon the first floor, which are the air chests. The organ builders, the Austin Organ Co. of Hartford, make the claim that the Shawmut organ has the largest air chest of any organ in America. You are at once made aware of the increased pressure of air by a tightening feeling upon the drum of the ear. The new mechanism is pneumatic and electric, each valve which releases the air from the air chest to the pipes that are planted upon the floor above this ceiling having its own separate electric coil. If a note sings, if two pipes cipher, or if the response is not as quick as desired, or if it is too quick, or if anything else occurs, as is likely in an immense instrument, the mechanism is within reach, and, with no other tools than perhaps a screwdriver and a pair of pliers, the fault is remedied, and that in a few moments of time. Once the idea is explained, the most unmechanical person can understand it, and in a few minutes any one can make a tentative repair. The organ builders have purposely set something ajar and then allowed a layman to find it and repair it, and he has done so in a very few minutes. It is needless to say this is a great advantage.

Now let us walk through the hallway seen in the background of Figure 1, and you are in one of the power rooms portrayed in Figure 2. Upon the ceiling you see part of the mechanism of the choir organ. In the rear of the room you see the fly wheel, around the corner from which is a four-horse power Perrit electric motor, with governors, etc. The electricity that pumps the wind, operates the valves, lights the exterior and interior of the organ and performs other services is from two cells of storage battery, in duplicate to guard against accident. Either battery could supply more than enough power to operate the organ. The motor can be started either from the choir-room or from the key desk, or from the hallway where the electricity is tapped from the street. The arrangement is simple and easy. On the right side of the room you see five immense wind suppliers that move somewhat like German accordeons. The movement of these air suppliers is eccentric, that is, as one chest exhausts the next refills. There are five of these chests. The electric motor has a capacity of pumping 6,000 feet of air per minute. It is, therefore, absolutely impossible to exhaust the wind pressure. No pipe robs its neighbor. At a recent experiment made before a number of local organists every pedal and manual key was made to speak, and the result was a Niagara-like roar that shook the building and threatened to break the glass, but in which there was not a quiver. The tones are as quick as a piano. The most exacting *staccato* effects are possible, yet the tones are all full and rich. The pipes are set upon a sea of air, from which they can draw *ad libitum*.

On the second floor of the organ are the pipes—some 4,546 in number. This immense space of 104 feet is divided into four rooms, one each for the swell, great choir and pedal organs. One can walk about this array of pipes as easily as through a garden of flowers. As a consequence a difficulty can be found easily and repaired quickly, and a tuner could work in his evening dress.

The console, or key desk, is a real triumph of mechanical art. Between the two upper manuals may be seen a number of push buttons that all the organists who have tried the organ speak of in terms of delight. These buttons or pistons permit the organist to attach or release with the pressure of the finger certain combinations of stops that in an organ of the ordinary make would necessitate the pulling out and pushing in of a number of manual stops. Then above the pedals and on both sides of the balanced pedals are a number of releasing and locking toe pedals that affect other combinations, one movement of the foot calling out or silencing them. The combination board permits the changing of these combinations at every service. Of the pistons three each affect combinations in the swell, great and choir organs, and of the toe pedals four affect the swell and great organ and three affect the choir organ. There are also balanced pedals, reversible pedals, octave pedals, unison pedals, the sforzando pedal which when locked down with a single movement affects the entire organ including the couplers, and the crescendo pedal which affects the entire organ, except the couplers, gradually. Everything is done to make the organist an "artist" and not a "drudge."

Kentucky's Distracted Condition

A PEN PICTURE FROM AN EYEWITNESS

BY REV. WILLIAM E BARTON, D. D.

A long ride on horseback through Kentucky has yielded evidence at every point of an impending tragedy. Just what it would be no one could have predicted, but the assassination of Goebel is the logical, partial outcome of the conditions that have existed in Kentucky for several months. The Republicans believe that Taylor was elected. The Democrats believe that Goebel was elected. It is not at all certain that either side believes its man to have been honestly elected.

"How much money did you have to spend in your campaign in the district?" I asked a well known local politician last week.

"We use money here," he replied, with a fine evasion of detailed information by admission of the main point, "we use all we can get."

This man has been a life-long Democrat, but bolted the nomination of Goebel. His admission of the use of money was not at all exceptional.

"Talk about honest elections," said a well known politician to me, "the only honest ones are those in which we send out the riders and buy votes openly. When we pretend the other thing is just when the fraud is greatest."

Conversation with men in different parts of Kentucky during the last week has illustrated the widely divergent views of the two sections of the state. Riding on horseback through the mountain county of Jackson, which is said to be ninety-two per cent. Republican—and where the remaining eight per cent. can hide themselves I have no idea—I heard this argument repeated, with variations.

"The Democrats made the election law to suit themselves. They appointed the judges to suit themselves. They counted the vote to suit themselves. But, in spite of all, Taylor won. Now they mean to cheat the state out of its election by a legislative committee. Our fathers fought for their liberties against the British, and shall we allow our liberties to be stolen from us? We will fight first."

Over in Clay County, where the feud waged hot, and where still few visitors go from the outer world, men talked the same around the stove in the little country store, and before the fire in the stillhouse, and in the almost deserted office of the tumble-down hotel in the county seat. For the time they have ceased shooting each other, and are turning their attention to the situation at Frankfort. And, as they stepped from the light of the stillhouse fire to the corner where the worm trickled its little stream of clear, warm whisky into a tub, and came back refreshed, they referred to the Revolution and talked of doing it again.

I emerged from the mountains on the day of Goebel's assassination. Here in the edge of the blue grass comment is different. Last night the militia were called out and taken to Frankfort. Some of them, pronounced Democrats, refused to go. One was arrested and imprisoned for resisting the officer, others hid. But the most of them went. Here was a father, himself an old veteran, calling the officer aside. I watched from a distance. The officer shook his head. The father went over and spoke to the boy in uniform, and then walked off. There was no help for it. The boy must go. Off he went, and the rest with him, and I saw the situation in 1861 repeated in divided households.

This is the way they talk here in the blue grass: "The Republicans attempted to elect their man by fraud. They attempted to count him in by perjury. They sent for their hordes of armed desperadoes from the mountains and filled the capital with them to terrify the legislature and force their candidate in by intimidation. They have assassinated the man who was elected. They are calling out armed forces to overthrow the government of the state. They are guilty of treason. We will fight before we submit to it." And truly, to one in the midst of it, it seems as if Kentucky was on the brink of a civil war.

London, where the legislature was prorogued to meet, is in the heart of the mountains in a strong Republican district. I was there last Saturday, and the streets had many men in uniform, apparently awaiting call. They were probably mountain members of the State Guard, warned to be ready for emergency.

There is no possible prediction of the outcome. While men of self-control are speaking as little as possible lest they say or seem to say too much, the word of any irresponsible ranter is likely to be taken as representative of his party. The idle threat, doubtless heard in many places, that "if Goebel is declared elected he shall not be seated," is quoted as showing a widespread conspiracy. There is

probably little foundation for such an inference, but at such a time one man, by word or act, may change the course of history. Even calm and self contained men are laboring under strong suppressed excitement, and many even of these, to say nothing of the more volatile, are liable to be drawn into violent conduct.

If the legislature is adjourned to London, where the Republican party is strong, and can gather about the extemporized seat of government the clans of the mountains, the report of the committee of the legislature may count for little in the final issue. And yet we must not despair of Kentucky. Some of her own people are ready to say the harshest things about her today, but they are not ready to hear them from others. The disgrace which the state has suffered is felt keenly by men of both parties. Yet the bitter feeling is too widely diffused and too thoroughly representative of the highland and lowland portions of the state to permit us to treat the assassination as a sporadic or individual act. It is a not at all improbable issue of the condition in which the state has been living for the last six months.

It was interesting, in riding through the hills, to note the eagerness of the people for the news from Frankfort. With us rode as guide an old Union soldier, who talked politics and gave them their latest news. The comments were much alike all through the mountains, and when the call came from somewhere for a body of men from the mountains to appear in Frankfort, the men were ready.

Yet, spite of all this bloodshed and terror, there is hope. Yonder is Berea College, with 500 students on the ground, and here and there are smaller schools training up a new generation. There is much to make us sad and much to fear, but still there is hope for Kentucky.

In the Saddle, Jan. 31.

In and Around New York

The Tabernacle's Good Year

Broadway Tabernacle's annual meeting was a delightful occasion. Members shook hands with each other with pride and satisfied expressions. Much regret was expressed when Mr. William Ives Washburn declined re election as clerk of the church. He has served for over twenty years in an office that requires much time and labor. To take his place Mr. George L. Leonard, an enthusiast in the work of the Young Men's Christian Association, was elected. Another important election was that of a successor to Deacon Charles L. Mead, who died recently. Mr. R. A. Dorman was unanimously chosen. All reports showed progress in every direction. The attendance at the midweek prayer meeting is larger than at any time since the first years of Dr. Taylor's pastorate.

A Change of Belief

For eleven years Dr. Madison C. Peters has been pastor of a Reformed church in the West Side section into which Dr. Henry A. Stimson and his congregation are to move when their new church is built. He came from Philadelphia, where he attracted a great deal of attention through saying pulpit things in an unusual way and preaching in the daytime in a dress suit. Among a certain class in this city he has done a remarkably good work. Now he resigns, giving as his reason a change of views on the question of infant baptism. He says he is compelled to baptize infants as long as he remains pastor of the Bloomingdale Church, and he has come to believe in the baptism of believers only. He will become, he says, a Baptist, but whether he will preach in future he is not sure. His brother has long been his assistant at the Bloomingdale Church, which he leaves in good financial condition.

In Several Pulpits

Pastors of three congregations of the first prominence sail for the Holy Land this week, to be gone till the opening of summer. They are Dr. J. Wilbur Chapman, who lately came to the Fourth Presbyterian Church, Dr. John Balcom Shaw of the West End Presbyterian Church, and Dr. D. Asa Blackburn of the Church of the Strangers. President Patton, President Stryker and Drs. Marling, Woelfkin, van Dyke and others are to be heard in these pulpits. Rev. Dr. Thomas C. Hall, now in Union Seminary, and a son of Dr. John Hall, will take charge of the Strangers Church. While the awakening in Brooklyn is marked, that in Manhattan does not develop into meetings. A great deal of religious discussion, and that of the evangelical sort, is heard in private—in cars, boats, at tables in restaurants. In new parts of Manhattan and the Bronx Presbyterians, Baptists, Disciples of Christ and Episcopalians are opening new Sunday schools, buying plots and building new churches, and Congregational work in all these sections is prosperous. CAMP.

From the Interior

Christian Discourtesy

The Kenwood Evangelical Church, formed more than ten years ago and composed of persons belonging to different denominations, chiefly Presbyterians and Congregationalists, has had an exceptionally encouraging history and has been one of the most liberal churches in the city. Now comes the Fifth Presbyterian Church, and proposes to establish itself in its immediate vicinity with the evident purpose of preventing members of its denomination in the future from uniting with it. The Evangelical Church protested, first to the church, then to presbytery, but its protests have not been regarded. Presbytery has granted the invading party the liberty to locate in the field of its sister church, and thus seems to have placed itself on record as favoring the doctrine that union churches have no rights which the ecclesiastical authorities of Presbyterianism are bound to respect. What Presbyterians who have identified themselves with the Evangelical Church think of these proceedings is not yet reported.

Ministers' Meeting

Rev. E. S. Carr read a paper on the Protestant Principle of the Reformation. He gave a pessimistic description of present conditions in the United States, though claiming to be optimistic as to the final outcome, and declared that much of the philosophy taught in our leading universities is pagan and based on the teachings of Greek speculators who had no higher aims than worldly pleasure. He thinks Protestantism in a bad way and that Romanism is growing rapidly at its expense.

Labor Troubles

For these Chicago seems to be the storm center. With the advent of better times came the announcement of strikes—whether on sufficient or insufficient grounds few can say. Labor unions have adopted regulations which contractors refuse to accept. The latter object to giving carpenters fifty cents an hour, and having the amount of work which a person shall do each day determined by the union. They also insist upon the right of hiring non-union men and of discharging employés for cause without interference from outside. The prospect is that building will not be over brisk this year. The murder last week of a union man, it is claimed in self-defense, by a non-union man in the employ of Winslow Brothers, has increased the hostility which exists between organized and unorganized labor. If reports can be trusted, in the present case a man was attacked on his way home from his work and used his stiletto to save his own life. The man who was killed had brass knuckles on his hands, and had begun to beat his man before he fell. The case is a sad one, whatever its merits. It would seem as if a person should have the right to work, even if he does not belong to a labor union, and, furthermore, that manufacturers and contractors should have the privilege of hiring labor irrespective of the rules of associations to which it does or does not belong. In Chicago there is no hostility to labor unions, but the community at large does not admit the right of these unions to prevent those who do not support them from obtaining work wherever they can and at such wages as they are willing to take.

Outcome of the Week of Prayer

Till the present week meetings have been held every day in the Warren Avenue Church. Many conversions have taken place. At its communion in February over forty persons, nearly all of them adults and a majority of them men, will be received into the church. Dr. Fifield preached nearly every night.

New Pastors

A council met Jan. 23 to pass upon the fitness of Rev. W. H. Walker to be the pastor of the church in Wilmette. Mr. Walker's statements were refreshingly frank and, although in some respects not in the ordinary terms, were accepted as expressive of an honest belief in the fundamental principles of evangelical religion. He placed the chief emphasis on the sinfulness of man and his need of Jesus Christ as his only Saviour. In reference to some matters Mr. Walker said he had an opinion, but not a belief, and that he could believe nothing until he had tested it by personal experience. The public exercises in the evening were well attended. The sermon was by Prof. W. D. Mackenzie, and the right hand of fellowship by Dr. Loba of Evanston. The suburb is one of the most attractive near the city and the church harmonious and energetic. It has long been a self supporting and a contributing church.

Robert W. Rogers, who was ordained pastor of the Lake View Church, Chicago, Jan. 31, has been with the church several months, but has not yet completed his studies. Ordination was granted him by the council on condition that he attend the seminary until able to graduate. The field of this church has been narrowed by the incoming of other denominations, but with an earnest, faithful and gifted young minister the people are hopeful that future growth will be rapid.

Chicago, Feb. 3. FRANKLIN.

The Presbyterian Problem

Certainly it is time for our church to consider whether in providing a way by which an intellectually small specimen of a "reformer" shall have unequaled advantages for flaring his fancies over the church and over the world, advantages of conspicuity and attention to which the best and ablest of our ministers cannot attain, and at the same time offer to a man of a similar caliber, who might not otherwise be important, an opportunity to rush into a representative position as his prosecutor, and thus win a coveted but otherwise unattainable national notoriety, to the compromising of the dignity and standing of the church itself—whether in providing all this the church is having due regard for her own high character, her influence and her divine dignity. That this is unnecessary we have evidences and examples all around us. The Congregationalists in this city have a case almost exactly analagous to the one that has been troubling us. It will be disposed of without publicity and without a ripple of excitement—fully and finally. So also the Methodists have two cases. They are silent about them in their weekly papers, but they too will dispose of them rightly and quietly. Why can not we be equally wise and equally efficient? —*The Interior.*

A Broadside of Southern News

Congregationalism in Georgia

BY REV. FRANK E. JENKINS, ATLANTA

Our denomination has had three distinct periods in Georgia and is just entering a fourth. The first closed before the Civil War and remains as an influence only. Its reminders are the old Midway meeting house at McIntosh and the Independent Presbyterian Church of Savannah (whatever that combination of words may mean). Another reminder, if persistent report be correct, as there is much reason to believe it may be, is the annual appropriation of several thousands of dollars (a sum which was willed for the education of Congregational ministers) to the education of ministers of another denomination by a close corporation that keeps all its meetings secret—one of the biggest denominational steals on record!

The second period opened after the war, when Congregationalists began their great and often misunderstood work of saving the South from the curse of a race in ignorance and need, as well as saving that race for its own sake. It is a glorious period and one that will shine brighter as the years go by. All the other great denominations have fallen into line by adopting our ideas and methods. They do not equal Congregational work in quantity, and seldom in quality, but they are doing the same kind.

The third period began with the organization of Central Congregational Church, Atlanta, formerly known as the Church of the Redeemer. This move led to the discovery and reorganization of the Congregational Methodist churches. It is the period of reopening work among the white people, thus broadening into catholicity.

The fourth period is just dawning, although prophetic eyes have seen it for years. It is the time when Southern people of the cities are seeking for the Congregational idea and entering upon the establishment of Congregational churches. The month of December last witnessed its visible beginning in the city of Atlanta, and coming months and years are bound to witness great extension in all directions.

Most of our present eighty-five churches are in the country. In many respects they are weak, but in possibilities and prophetic elements they are strong. The denominations loath to see Congregationalism develop in the South will tell you that the churches are composed of riffraff. But I have been among them and know their members. If these people are riffraff, then pity the churches about them. Our people are from the cream of the country. They are the thinking, progressive people, the spiritual descendants of the early Congregationalists and Methodists, who came out of similar ecclesiastical conditions.

A person must become familiar with the South before he will believe that in denominations which bear a noble name and have done a noble work ecclesiasticism has become a yoke of iron. The leaven of Congregationalism has been lacking here, and its lack is clearly discernible to one who knows kindred denominations where our democratic church polity and ideas are alongside of them. Long familiarity with Southern conditions has led me to the firm conviction that the kingdom of God in the South requires the development of Congregational ideas, methods and spirit. Its coming means a great blessing to the other denominations, even if they do not now realize it.

At the head of the Congregational work among the white people of this State, at least, is Central Church, Atlanta. Its pastor is at present acting as superintendent of home missions in Georgia, and is seeking to unify, develop and inspire the work along clearly established denominational lines. This church is intensely active. Its membership is only 241, with quite a list of absentees; yet it is furnishing nearly all the Sunday school teachers and active workers in Immanuel Church in the suburbs, and supporting two growing missions in the city. It lends aid and encouragement to a new enterprise in another part of the city, whose prime movers are Southern-born men of spiritual character, working ability and business standing. Still another part of the city is seeking from this church the support of a promising mission, and the only difficulty is that of securing workers and financial support from a church already doing much. Rev. William Shaw, the well-known Sunday school worker, has been secured to devote all his time to this city mission work. Besides this, the church has individual members in a variety of benevolent enterprises, among them the Home for the Friendless and the Woman's Co-operative Home of the city. It has workers in Atlanta University, and gladly gives fellowship to the other workers there, in the A. M. A. Storrs School, in Spellman Seminary for colored young women and in kindred missionary institutions. The Leonard Street Orphanage for Colored Children, undenominational, managed in a most Christlike spirit and doing a noble work, is carried on entirely by members of this church.

The church at Fort Valley, Rev. J. F. Blackburn, pastor, is steadily growing and accomplishing much in this old, aristocratic, Southern town. It demonstrates nobly that Congregationalism can flourish in a purely Southern environment. The churches at Barnesville and Meansville, first organized in 1852 under the pastorate of ex-Superintendent McDaniel, are among our stronger self supporting churches, forerunners of more to come in the not distant future.

At the head of the Congregational work for the colored people is First Church, Atlanta, with its strong, cultivated, spiritual pastor, Rev. H. H. Proctor. In this church are held many meetings which widely affect the Negro citizens of the South. The pastor is looked to for leadership, not only inside, but in many directions outside, the denomination. He recently led the Negroes in their successful protest against the disfranchising bill, which was defeated in the State legislature by the vote of 137 to 3. His sermons are regularly reported in the daily papers, whose columns are always open to his able pen. He and the pastor of the Central Church labor in entire harmony on the great problem of giving both races the Congregational uplift. Hard after this church press the Congregational churches of Savannah, Macon and other places. The organization of Georgia Congregationalism is more thoroughly congregational than is that of Massachusetts, with all Presbyterianism discarded. The "Georgia question" is a thing of the past, buried with joy months ago by all parties.

The question of a suitable ministry for our Southern churches has become vital. The present pastors are growing old, and they and the churches are asking, "What next?" Conditions will not allow as yet the sending of young men to distant theological seminaries. If we did, every man of power would be secured by the churches in other sections; the Southerners are natural orators. The ministers who are to do the work in these fields, barring a few leaders, must be born and trained here, for the present. Any other method of supply means too great expense and too many failures. A school of some kind that will train young men from our churches, and the partially trained ministers from other denominations who are offering themselves, in the history, principles and methods of Congregationalism, as well as in further knowledge of the Bible, is the pressing need. Who will invest the necessary money for this work, and thus send an influence of wonderful power over the whole South?

Congregationalism in Georgia, and indeed throughout the South, today is a prophecy of what is yet to be. Strieby's and Kincaid's prophetic eyes saw these things. Other living eyes see them. A man of Georgia stands over against every worker who has the power of seeing visions, and, voicing the needs of thousands, pleads for the coming of this new spiritual and social force—old elsewhere, but new here—into Southern life and institutions.

The writer rejoices in having a small part in this work, and hopes and prays that this great denomination will turn its eyes with fresh interest toward the struggling, heroic churches of Georgia and the South, that it will study the fields and the problems, and say to the workers here: "Go forward; we are behind you; we are praying for you."

A Ten Years' View in Alabama

BY REV. A. T. CLARKE, SHELBY

What do we see in the South of interest to Congregationalists? First in magnitude, measured by the amount of money invested, are the educational interests. Not far from $15,000,000 since the war for the development of Christian manhood in the Negro race—such is the record. Admittedly unsectarian work, in spirit and methods, even in the theological department of our schools, yet our churches for colored people have been almost wholly in connection with these schools. Conditions need to be understood in order that they may be wisely met, and we note the fact that this church work, under present conditions, appears to have reached its maximum of results about ten years ago. Colored churches in Alabama then numbered twenty-one, and now number twenty-one; church members, ten years ago, 1,387, now, 1,331. We have to create our constituency among colored people by education for, before this is done, their ways are not our ways. More money for education—this is the way to increase the number of churches among the blacks. Beyond our schools the great mass of the colored people remain practically unreached by efforts to organize churches among them. They are Methodists and Baptists with an intensity of sectarian feeling which can hardly be credited by those who have not observed it. No one can attend an anniversary of one of the schools without being profoundly impressed by the splendid work there being done, but for the reasons indicated, and others, the majority of the graduates are found working in other denominations. We have been as John the Baptist in the wilderness preparing the ways of the Lord. Let the Year-Book report as it may, what intelligent and spiritually-minded Congregationalist would not wish that the investments of the past might be increased in the future? Booker T. Washington is a product of Congregational methods and influence, and there is Rev. E. E. Scott, of Shelby—whom many readers of *The Congregationalist* will remember from his tour in the North—a product of Tougaloo, and Rev. Abraham Simmons of Birmingham, a product of the work at Talladega, men who are doing a splendid work for their race and winning the favor of white men in doing it. Who would weigh an investment of even $15,000,000 against such developments of Negro manhood?

THE "WHITE" WORK

Measured by the number of churches and church members the larger work in the South at present is among the white people. A consideration quite as important as the educational one for a large increase in the number of colored churches is a white constituency. One point should be distinctly understood to

avoid misunderstanding and to promote generous giving for both the white and the colored work. That point was indicated editorially by *The Congregationalist* two or three years ago in reporting the organization of a colored church in Boston. It is that Congregationalists in the South generally prefer that white and colored churches should develop side by side, in a spirit of mutual helpfulness but under natural laws of preference and association, as in the North.

Ten years ago we had, in Alabama, three white churches and 166 church members; now we have eighty churches and 3,406 members. These results have been gained by so small an outlay of missionary funds that I should be reluctant to record the amount. But the Home Missionary, the Sunday School and the Church Building Societies have each rendered invaluable assistance. The Ministerial Aid has also reached out a helping hand and given real relief in cases of pressing need. A number of preachers have been brought into affiliation with us, men of undoubted purity of faith and evangelistic zeal, but of limited education. They generally deplore the hard conditions under which they came forward into the ministry, and look and long for better things for those who shall come after them. Something has been done to improve the qualifications of preachers by ministerial associations and correspondence courses in theology. A small amount of money from some source is needed to promote this work, for it is in the hands of those who are working under severe financial limitations, and while it is vital to our work it does not come strictly within the sphere of any of our denominational agencies.

Golden opportunities for Congregationalists are passing by unimproved, because of a lack of gold in the treasury of the national Home Missionary Society. New colonies and manufacturing enterprises, having in them inviting Congregational elements, are rapidly developing and constituting strategic points, where it would be the highest denominational wisdom at once to put good men, generously supported. We want $10,000 added to the home missionary treasury for use in Alabama. Who would dare undertake to compute the outcome in man's good and God's glory?

Sentiment Changing for the Better

BY REV. J. G. MERRILL, D. D., NASHVILLE

It is interesting to note the radical change which is taking place in Southern life and thought. Leading papers are urging upon their readers the importance to the South of more business and less politics, and are telling the young men that, while it may have answered in antebellum times to have attended exclusively to politics and let the Negroes do the work on the plantations, conditions have vastly changed, and the white young man of today must become a money maker and do all in his power to enhance the material welfare of the South. They argue, and wisely, that no section of our country has equal resources with the South, and that a recognition of this fact, coupled with New South energy, will make Dixie land the most influential section of the republic.

Prominent papers are also adding to this local advice instructive views concerning national politics, and, strongly democratic as they are, are saying that it is futile for a national party to formulate its principles on the basis of momentary policies based on hard times. Calamity howlers are relegated to rear seats, and the almighty dollar is gaining new worshipers.

And yet with all this the true Southerner does not yield abject allegiance to mere material prosperity. He has an inborn liking for politics and professes to be at the fore in this direction, no less than in the making of money. Along this line is a late discussion concerning a history of the United States now being used in the South. This famous text-book maintains that the Confederate was not a traitor to the United States; that those who fought under the Stars and Bars were simply maintaining by force of arms a different theory of national Government from that which was held by the men of the North; that the fact of winning a victory for the theory of a centralized government, rather than for one that put emphasis upon state rights, should not constitute the victors patriots and the vanquished traitors. On this basis the youth of the Southland can grow up with loyalty to the Stars and Stripes without casting a slur upon their fathers who donned the gray and went forth to fight the boys in blue.

This has certainly in some aspects of the case an exceedingly hopeful outlook. To try to establish the abiding loyalty of the South to the Union argues an era of good feeling that should rejoice us all. But in all the endeavor to unite the blue and the gray it should not be forgotten that there is another color, the black, and it is no unimportant factor in the problem of the future. It will not answer to ignore the existence of 8,000,000 people. To treat them unjustly will only lay up in store the vengeance of high heaven. To deny them the rights of manhood is to live in the eighteenth, not the twentieth, century, is an anomaly that no up-to-date Christian or patriot can abide. Any sentiment, North or South, that would secure the union of the two sections at the expense of a tenth of the population of our country and perpetuate in our institutions a system of caste is not abreast of Christian civilization—belongs to the Orient, not the Occident.

That no such unfortunate condition of affairs should continue is the aim of the schools of our A. M. A., which were never more strong in their hold upon the whole country. Every black boy made into a Christian man, every mountain white brought abreast of his more favored white fellow-citizens, is an abiding prophecy of the good time coming when, North and South, merit, not color, shall decide the status of all who live under our flag.

The late meeting of the A. M. A., with its remarkable showing financially no less than in educational and evangelistic matters, is a prophecy of material weal no less than the enhancement of the kingdom of our Lord. It puts heart into their work at the South and those who sustain them in their work.

South Carolina Coming Forward

BY REV. H. H. PROCTOR

Congregationalism is springing up in South Carolina, and the influence of the Puritan is beginning to be felt in the land of the Cavalier. Small indeed are the beginnings, but not without much hope, only twelve churches in the state and 700 members, but five of these churches and 200 of the members were added in the past year. What other state can show such a large percentage of increase?

Though few and small, these churches are manifesting a vigorous type of life. The Plymouth Church, Charleston, the largest church of the state, with 234 members, has enjoyed a most gracious revival under the new pastorate of Rev. G. V. Clark, assisted by Evangelist Wharton. During Rev. G. C. Rowe's ten years' pastorate at Plymouth a mission had been sustained on Tradd Street in one of the lowest parts of the city. There Mr. Rowe is now laying the foundations of a new church and is putting Congregationalism to test among an entirely new element. He hopes in the end to establish an institutional church, and in his experiment he is receiving the practical sympathy of sister churches.

The work at Columbia attracts peculiar interest. Pilgrim Church was established five years ago by one who came out on principle from the Methodists. It is said that flattering prospects were before Rev. E. H. Wilson in that denomination, but he has espoused Congregationalism with much sacrifice and success is beginning to appear. He recently laid the corner stone of a new and larger structure, having outgrown the old one.

There are several other points of promise, such as Winnsboro and Cedar Creek, and at Newberry a most interesting ordination occurred this fall, Rev. J. D. Moates being the candidate. The other denominations extended cordial greetings.

Small beginnings are these, but only faith can foresee their end. The seeds of liberty, of fraternity, of righteousness, of peace, are sprouting. A revolution by the orderly process of law is ahead. Congregationalize South Carolina, and all the South for that matter, and the recent scenes of disorder will be at an end.

The recent organization of a Congregational State Association will doubtless add to the efficiency of our work in the state, and increase harmony and hopefulness in the future.

NOTES

Congregational ministers or laymen who may be passing through Charleston, S. C., or who expect to spend any time there, may receive the courtesies of Rev. J. E. Kirbye, pastor of Circular Church, by dropping him a card or otherwise informing him.

Emancipation Day was celebrated at Fisk University, beginning with sunrise prayer meetings. The later morning exercises included the formal observances and assembly hall was full. The exercises were entirely under the students' conduct. Three young men and a young woman presented the themes: The Negro Under a Search-light, How Can He Better His Condition, The True Attitude of the American White Man Toward the American Negro, and The Mission of the Negro Woman. The day closed with a social in Jubilee Hall to the faculty and their families. The largest and most representative attendance Fisk has ever had began this term's work.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 2

Miss Annie Chapin read from the account of the miracle of the five loaves and two fishes. Miss Child spoke of many great movements having sprung from small beginnings, citing the Woman's Board and Christian Endeavor as illustrations of the multiplying power of worthy efforts. She also referred to Miss Hance and her nine years of work in the Esidumbini station, Africa, where she filled important offices in her devotion to the upbuilding of Christian institutions. Miss Gilson, too, in Gazaland proves the power of definite, earnest purpose and unremitting effort. Three years ago there were scarcely more than a score of regular pupils and no boarding place. Today there is a boarding school, with seventy-three pupils, of whom eight are Europeans, twelve native girls, fifty-three native boys, and a day school for *kraal* children, with an attendance of thirty-six, of whom thirteen are girls. Some of these girls have come with their parents' consent, some without it, while some have run away from home more than 100 miles to attend school. Children of white settlers, who otherwise would have no opportunity for education, are allowed the advantage of the school. The native girls must be instructed in the duties of housekeeping and sewing, and, lest their training unfit them for their home environment, they must also have outdoor work under constant and competent supervision. In September Miss Gilson was rejoicing to see the walls of a cottage of three rooms finished.

Miss Washburn reported a letter from Miss Mellen at Amanzimtote, "a large station with a number of missionaries—fourteen grown folk and six little children." Miss Pierson of Meriden gave encouragement as to the home end of the work and reiterated her love for the work and workers at Paotingfu, where she gave some years of service.

THE HOME

Earth's Vigil

BY ELLEN HAMLIN BUTLER

When Earth's ecstatic vows of bud and bloom
Are paid in fruitage; when her happy day
Of service ends, she meets the aftergloom
As one whom God hath summoned forth to pray.
Her laughter and delight hushed by the cold,
Her splendors tempest torn and strewn in dust,
With the same steadfast spirit as of old
She lives the life of trust.

Not as a mourner, smitten, desolate,
Comes earth unto her vigil, for she knows
The Lord for whose behest her heart doth wait
Through winter's buffetings in hope's repose.
Nay, she hath woven from the storm and sleet
Communion garments in whose fashioning
The glories of the snow and sunlight meet
To robe her for her King.

Her voice still breathes of summer mercies past,
Among the forest shadows, deep and dim,
Until the wailing of the Pagan blast
Breaks in triumph of a Christian hymn.
And when, at last, the spectral ice-death creeps
So close that faith's exulting strains must cease—
Her spirit in its holy silence keeps
The patience of God's peace—

That God, whose answer cometh sure and soon,
His tokens in the heavens shine afar;
A clearer twilight 'neath the crescent moon,
A brighter dawn under the morning star.
With more than angel tone or seraph voice,
He sends his message from the midnight sky,
Where prophet constellations cry, "Rejoice
Thine ecstasy is nigh!"

Giving Thanks

We publish in this issue the last of the collection of forms of grace which our readers have kindly assisted us in making. It was not possible to print all the responses we received, but enough have been given, we hope, to call attention to this beautiful Christian custom of giving thanks before partaking of food; to suggest new forms to those who have fallen into a rut of mechanical words; and to provide a formula for those who are too timid or embarrassed to use words of their own. It has been interesting to note the large number of families in which the youngest members are in the habit of asking the blessing, and to mark the effect upon child and parents. After all, it is not so much the words used—whether they are varied and beautifully arranged, or a formula used for many years and dear through association—it is the reverent tone and posture, the momentary uplift of the spirit in prayer and praise which makes the custom blessed. In many homes it is continued even though family worship has been given up. And in the hurry of our modern life a brief prayer at the table may often help to keep alive the sense of home worship, where, owing to different appointments, members of the household seem to think it impossible to gather regularly for common worship.

The Family Treasurer

From being a place of production the home has become a focus of consumption. Housekeeping no longer means scrubbing floors, making soap and candles, spinning wool and linen; it means "spending a given amount of money for a great variety of ready-made articles and so using the commodities as to produce the greatest satisfaction and the best possible mental, moral and physical results." When once we realize this we understand why Mrs. E. H. Richards in her recent book, The Cost of Living, lays such stress upon account-keeping and deliberate foresight in apportioning the family income. She argues that since the object of all endeavor to get wealth is to use it, and the use of most of it is in connection with the home life, it is evident that the household and its management is the most important factor in national prosperity. In this large view how the profession of housekeeper and family treasurer is ennobled! The book is a rare combination of the ideal and the practical, possessing an inspirational value which makes the reader anxious to test its principles and live up to its high standards. It takes no small amount of knowledge and training, however, to acquire the qualifications of Mrs. Richards's model home-maker: "The twentieth-century household demands of its managers first of all, a scientific understanding of the sanitary requirements of a human habitation; second, a knowledge of the values, absolute and relative, of the various articles which are used in the home, including food; third, a system of account-keeping that shall make possible a close watch upon expenses; fourth, an ability to secure from others the best they have to give, and to maintain a high standard of work."

Mrs. Gillespie's Revelation

BY MARION HARLAND

It came to Mrs. Gillespie in the thick of an especially trying afternoon.

The day had begun auspiciously. The dear woman succeeded beyond her wont in getting her family down to the early breakfast, beloved of her thrifty soul. She shared with many other housewives the feeling that the morning should be grasped when new, if she would accomplish much in the twelve working hours the rising sun draws after him, as a kite a well-weighted tail. She liked to handle crisp minutes and to make the blithe best of her forenoon energies.

There were neither griddle-cakes nor omelet on this well-started morning—nothing that could be spoiled by waiting. Consequently everybody, not excepting the two grown sons, was on time.

"There really does seem to be something in that," mused the mother, half ashamed of the absurdity. "Of course it's silly. Yet it happens often enough to make one (almost) superstitious."

She bracketed the qualifying word in her conscientious thoughts. She was trying scrupulously nowadays to avoid doubtful disputations, even with herself. The Reverend Barnabas Baron, a chief apostle of the Higher Life, Second Blessing and Altogether Sanctified school was conducting a series of meetings in the First Church of Wellfield, assisted by his wife. Mrs. Baron's Bible-readings in the chapel were thronged with earnest listeners, most of whom were as earnest inquirers after truth. The subject of yesterday's conference was Growth in Grace. The keynote was, of course, Peter's words, "Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

At an early stage of the dissertation the fluent leader of the meeting set beside the text another, to which she presently gave prominence, "Consider the lilies of the field, how they grow."

"Grow as a lily, rooted in holy soil," she exhorted. "It simply obeys the divine impulse, stirring, like vital sap, within the heart, drawing strength and beauty from all gracious influences—air, sunshine, rain and dew, and from rough winds that cause it to strike its roots more deeply into the earth, out of which it could not live. Even the drought teaches these to seek for, and to find, waters hidden from the common eye. I love to think of the lily as our Lord's favorite flower. It is a consecrated object lesson. '*How* they grow!' There is a rich meaning in that 'how.' When our Beloved comes into his garden to gather lilies, what shall the harvest be here, dear sisters?"

In her peroration the speaker adjured her earnest-eyed listeners to "rise above the wash and waste of sordid cares and belittling anxieties, into perfect oneness with the divine will.

"Into the sanctuary of such a soul nothing enters to hurt or offend its holy tranquillity. Beside still waters and in pleasant pastures of the Master's own appointment it abides content, free to listen to his voice in the cool of the New Day that has dawned upon it and with undistracted mind to obey his wisely-tender leadings, accepting each dispensation that comes to it as the needed sunshine or dew for the lily's growth. To such a receptive and docile soul are vouchsafed marvelous revelations of his will that can be heard only in the still hour when, through clear and golden air, the child looks up into its Father's eyes and says, 'Here am I! What wilt thou have me to do?'"

These and similar sayings sounded through the swept and garnished chambers of our heroine's heart as she stepped lightly about her pretty drawing-room when the morning "good-bys" had been exchanged with the husband and sons, and the children had gone to school. Already the beams of the New Day were stealing upon her pathway. The first fruits of the Second Blessing were in the tender exaltation of a mood that bore her thoughts, as on eagle's wings, above the things of time and sense. While she plied brush and duster she sang the hymn with which yesterday's Bible-reading had closed:

Calm me, my God, and keep me calm;
Let thine outstretchèd wing
Be like the shade of Elim's palm
Beside the desert spring.

"If ye please, mum!"

The cook stood in the doorway, holding out an open letter in one hand, while the other swabbed her tears with the corner of her apron:

"I'd be wishful not to disturb yez, mum, but it's me only mother that's not expected, the day, an' me sister's husband has sent a letter to tell me to come this minnit if I'd see her aloive."

There was no alternative. Mrs. Gillespie read the summons and submitted with a good grace. Mary was a faithful creature and her mistress knew the mother who was "not expected." In half an hour the housewife found herself with six unmade beds, three flights of unswept stairs and the bulk of the cooking upon her one pair of hands, the chambermaid being obliged to take Mary's place at the washtub.

Mrs. Gillespie was diligent and sys-

tematic, and the willing heart went all the way with the deft hands. She still sang with the spirit and voice as she tied a gingham apron over her dress at eleven o'clock and, leaving spick-and-span rooms behind her, ran down to the kitchen to make the pudding for which tapioca had been soaking three hours. The first egg was broken when the door-bell rang. The mistress answered it in person. Mrs. Roberts, her opposite neighbor, stood there.

"I know you're busy," she began, breathlessly, "and I haven't a minute to stay. But I'm in a peck of troubles—and I must talk them out to somebody!"

The flurried manner and troubled eyes were habitual. Her predicaments and perplexities were also chronic, but her present grievance was real and heavy. Her eldest son, a lad of fifteen, had run away from the boarding-school at which his father had placed him, and gone nobody knew where. The father was angry, the mother broken-hearted. Her tears and lamentations were like the letting out of great waters. The confidante felt half-drowned when at half past eleven another caller dropped in, and, being one of the family, without ringing. Mrs. Roberts fled through the back parlor at his entrance, conscious, in the midst of her woes, of her discolored cheeks and general dishevelment.

The new comer was the hostess's brother, a spare, sallow man, with sad eyes and a small voice, and a capacity for getting under foot of other men that wore upon the energetic sister at all times. Today she would have preferred almost any other visitor. Mrs. Roberts had stirred up her spirit, her brother whipped it to a seething foam. The world was against him; everything he touched went wrong; those from whom he had a right to expect most gave him least; his wife was delicate and his children had no "advantages" in life. Poor people had no chance in the world. He wondered sometimes what would be the outcome of it all. *He* was at his wit's end.

"Man's extremity is God's opportunity," quoted Mrs. Gillespie, with as much encouragement as she could infuse into manner and tone.

"I was thinking of my pudding," she confessed afterward to her husband. "And my heart always goes down into my heels with the first clause of poor James's story. I found myself pinching the fleshy part of my hands, and digging my toes into the floor in the effort to seem interested. Between him and Mrs. Roberts I have had a good deal taken out of me today. I know how an exhausted receiver feels."

Mr. Roberts was taking the after-dinner rest he allowed himself once in a while, now that his sons were "in the business" with him. Lounging back in his well-padded leather armchair, he looked the well-to-do and much-at-ease citizen and householder, but there was no repose in his gloomy eyes, or the downward tilt of the face lines, and his voice was weary.

"He isn't the only man whose trials wear upon him. Life isn't all beer and skittles with any of us. I have my rough places, and plenty of them. I missed the sale of a big bill of goods today by being out of the store for half an hour at a bank directors' meeting. The customer wouldn't deal with anybody but me, and neither of those dumb boys of mine had the gumption to keep him, in one way or another, until I came in. I wonder, often, if I haven't made a mistake in taking them into the firm. They'd feel more interest in their work if they knew their job depended upon their smartness. They're dead sure of their place, you see—or think they are."

He must have his growl out, and there was one chance in twenty that he would feel a shade more comfortable for the indulgence. His wife let him talk the well of complaint dry without offering to interrupt him or to direct the flow. When he "guessed he'd better be going, for fear those lazy fellows would lose another thousand or so for him before he got down town," she made no demur.

"You look tired," he remarked, slipping his arm into the sleeve of the overcoat she held for him.

"I *am* tired! As I said, I've had a hard day."

"And I suppose I haven't enlivened you. But a man can't keep everything to himself."

A sickly smile answered his awkward caress. Still more awkward, if he had known it, was his parting remark:

"You're wearing yourself out running to so many meetings. Let the Bible-reading slide for this afternoon; send for a carriage, and take a drive or make a call—or something!"

"The meetings are the greatest comfort I have!" she said, more patiently than crossly, yet the husband felt snubbed. No man likes to admit that the woman joined for life to him in the bonds of matrimony has need of comfort other than that she finds in his society.

"The boys will have their side of the story to tell after supper, and I must listen to that, too!" sighed the mother, lifting weary feet and a leaden heart from stair to stair on her way to her room. It was nearly three o'clock. Her husband's post-prandial lounge had been longer than usual. The meeting was to be at half-past three. There would be no time for so much as a peep at the portion of Scripture that was to be studied this afternoon, barely time for a hot bath and a hasty toilet.

While she made these preparations before seeking her "only comfort," she strove to bring her thoughts into the lilied mood of the morning. Instead of the cool New Day and the blessed hush of waiting for the Master's voice as he walked in the garden of her soul, hot gusts of impatience over wasted hours and scattered thoughts raised swirls of dust; tramping feet had bruised the fair growth of trust and joy and peace. She broke two buttons from her boot in fastening it, and thrust a hat-pin into the scalp so savagely that the tears started and numbing thrills ran down her cheek.

In the lower hall she turned toward the kitchen to give a final order to the maid left in charge. The wash was still flapping on the lines in the back yard. Mary would have had it all in by now and been ready to fold and dampen down the clothes. Margaret must have an admonitory word in addition to directions for preparing the evening meal.

The girl sat in a rocking-chair by the kitchen table; her head was laid upon it, and as it was raised at her mistress's exclamation the ghastly face told the story of her apparent idleness. Margaret was "subject to headaches," and one of the most vicious type had seized her on this day of all in the week, or month, or year.

"I'm awful ashamed and sorry, ma'am!" she moaned, in contrite misery. "I felt it comin' on me early this mornin', but I dasn't speak of it, with Mary away an' the washin' on hand an' you that busy"—

Here she began to cry.

"Crying will only make you worse, Margaret," said Mrs. Gillespie, in artificial composure. "If you had told me this morning, I could have got somebody else to do the washing. You must go to bed, and I will get tea and wash the dishes tonight."

Not trusting her voice and the artificial composure an inch further, she turned away and retraced her steps to her room. Tears blinded and choked her by the time she was safely within that sanctuary. Groping her way to the bed, she threw herself upon her knees and sank her face in the counterpane.

No conference today! No helpful hour of prayer and "sweet, sweet talk of the Master" beside the well of Baca! No fountain of Elim and the overshadowing palm trees! She wept like a disappointed child.

"O, Lord, it is no use for me to try to grow in grace! One burden after another is laid upon me until I cannot look up, much less stand straight and flourish like one of thy lilies. I could bear the chastening of thy hand. Grace would come with the sorrow. But this wearing, fretting, grinding round of belittling cares drags me down and ties me to earth. I am no better than a hewer of wood and a drawer of water—a poor, mean creature upon whom everybody casts care and worry."

Then and there—in the dust and grime of the depths of humiliation—her Revelation came to her. To this hour she cannot be persuaded that it was not uttered in her bodily ears, so clear was the message to her perturbed spirit:

"Bear ye one another's burdens, and so fulfill the law of Christ." And "so" fulfill the sublimest purpose of the Christian's soul, the purest aspiration of saint and martyrs, the noblest ministry of the angels who wait continually before him—the ambassadors of the King of kings.

Why, this was what she had most ardently longed to attain unto—conformity unto his law! This what she had desired with yearnings that could not be uttered for their very weight. This was to become his co-worker. Which was the nobler mission, to grow like the lily in pleasant soil, a goodly ornament in his earthly courts, or to tend shrubs of his planting in obscure corners, to enrich the starving, to raise the fallen, to water parched roots and to make desert places glad?

Only to stand and grow under the sunshine and rain of divine ordinances is to be ministered unto. To bear patiently the crosses of others' tempers and murmurings, to be afflicted in their afflictions and esteem nothing common and unclean that gives his servant the privilege of "lifting by a feather's weight the mass of human woe" is to minister.

Other words were breathed into her waiting soul as she busied herself with the suffering servant, beating up the pillows crushed by the anguished head and administering remedies that by and by brought sleep and the prospect of speedy relief. While she made ready the tea table and fell to work upon the savory dish favored by husband and sons, and chatted cheerfully with the younger children trooping in from school with tales of the day's successes and failures, the words set themselves to music she had never heard before and she was never henceforward to forget. Her uplifted heart sang them to itself until they became the law of her daily living:

> I asked—my soul bethought of this—
> In just that very place of his
> Where he hath put and keepeth you,
> God hath no other thing to do.

The Cost of Living

BY ELLEN GOODNOW WILLCOX

The work of Mrs. Ellen H. Richards, instructor in sanitary chemistry in the Massachusetts Institute of Technology, is doubtless familiar to the readers of *The Congregationalist*. Her writings on hygienic food and clothing have been a boon to housekeepers. This winter she has brought out a new book entitled The Cost of Living as Modified by Sanitary Science, worthy of the earnest attention of every home-maker and student of domestic science and economics.

The home, Mrs. Richards grants, cannot be defended on strictly economic grounds. It would cost less money to house and feed people in large numbers than in groups of half a dozen. But the output of the home, the type of man and woman there developed, justifies it. If, then, it is sure to survive, let us see how the economic objections may be lessened.

Most housekeepers, it is to be hoped, know their minimum income in advance and proportion their expenditures to it. But how many know what part of that expenditure should go in one direction, what part in another? The manager of a railway knows what his operating expenses for this year 1900 will be; do you, mistress manager of a domestic establishment?

Mrs. Richards writes not for the poor, those with an income of $600 or less, but for the great mass of clerks, teachers, business and professional people of all sorts, who are living on one to three thousand dollars a year. An ideal division of that income would appropriate twenty per cent. for rent, fifteen per cent. for operating expenses, *i. e.*, wages, fuel and lights, fifteen per cent. for clothes and twenty-five per cent. for food, thus retaining twenty-five per cent. for whatever belongs to other than the merely animal life—provision for the future, as life insurance and bank fund, and aids to the intellectual and religious life. This division rests upon careful estimates and comparison with the average of many family budgets. In applying it to her own account-book the family treasurer should bear in mind two well-established laws: first, the larger the income, the less the percentage of cost of subsistence; second, whatever the income, the cost of clothing, also of rent, heat and light, bears to it a constant proportion.

That rent should never exceed one-fifth of the income is a recognized principle. All the sanitary needs, as good drainage, clean wells and cellar and abundant sunlight, should be met by that appropriation. If, in addition, one wishes to pay for beautiful outlook or pleasant social surroundings, that should be charged to the twenty-five per cent. reserved for "the higher life." But much increase from that source would be a dangerous experiment.

The item, "operating expenses," it is difficult to dogmatize about. Ten per cent. of the rent, or a trifle over, ought to be abundant for heating. The cost of lights and fares (for the mistress in going to and from market, the master in going to and from business) will vary greatly with the habits of the family. Wages for servants range all the way from one-half the sum paid for rent to the full amount. Two-thirds the rent is a common ratio, but if the mistress does no household work herself and is not a systematic business woman, the full sum is not too much.

Mrs. Richards believes that the general housemaid is overtaxed and that friction will be reduced and the economy of the home increased by paying the necessary cost for more intelligent domestic service. For instance, it is estimated that one-fifth the money expended for food is absolutely wasted. This is partly through unintelligent buying—the fault of the mistress—partly through wasteful and bad preparation—the fault of the cook. When domestics are graded according to their qualifications, the temptation to save by paying low wages will not exist. We shall find it wiser and more economical to make the appeal to the palate, not by buying the dearest things in the market, but by skillful cooking and tasteful serving at home.

The percentage devoted to clothing will seem to some inadequate. But remember it is clothing as a physical need, "a layer, light in weight, spread evenly over the body so as to protect, not impede; so loose in texture as not to prevent free circulation of air, soft enough not to irritate the skin. . . . these are the essentials. Outside is the layer which we show to the world with the idea of enhancing our attractiveness to others." The hygienic requirements, it is believed, fifteen per cent. of the income will cover. If much is to be spent for adornment in clothing, it must be drawn from some other fund. Books and travel are often given up for furbelows, sometimes for really beautiful raiment. If we do it, let us do it not blunderingly, but knowingly, from deliberate choice.

I do not urge the adoption of the given percentages as a rule of domestic financiering. It is well for the housekeeper to know that she is at odds with the best economic conclusions if she is paying more than one-fourth her income for food, one-fifth for rent. It is far more important for her to adopt the underlying principle and fix upon *some* method of distribution. The careful apportionment of the income among the various demands made upon it, which Mrs. Richards so ably advocates, would, I believe, go far toward putting housekeeping on a business basis and making it interesting and satisfying work.

Closet and Altar

Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.

Once in Christ, ever in him.—*Thomas Boston.*

The care of dying is with God. I cannot hinder it; I dare not hasten it. But the care of living he has shared with me. I cannot go wrong in dying if I make my life, by his assistance, what he meant that life should be.

They were amazed at the courage which Thou hadst given to her, a weak woman, and asked whether she did not shrink from the thought of leaving her body so far from her own home. She replied, "Nothing is far to God. There is no fear that at the end of the world he will not know whence to summon me."—*Augustine.*

There was a time when, low on bended knee,
With outstretched hand and wet, uplifted eye,
I cried: "O Father! teach me how to die,
And give me strength Death's awful face to see,
And not to fear." Henceforth my prayer shall be,
"Help me to live!" Stern Life walks slowly by,
Relentless and inexorable. No cry
For help or pity moveth her, as she
Gives to each one the burden of the day,
Nor heeds the limbs that bend beneath their load.
We may not shrink from our appointed way,
Nor pause to rest, however rough the road
She bids us walk in. Therefore let us pray,
"Give us the strength we need to live, O God!"
—*Julia C. R. Dorr.*

It matters not how a man dies, but how he lives. The act of dying is not of importance, it lasts so short a time.—*Samuel Johnson.*

We are not born that we may die, but that we may live; we labor that we may live more abundantly. . . . For one Man only was there another will, of one Man's death only does the Bible make more than of his life. The evangelists wrote from the foot of the cross and have a certain note of Calvary. . . . The world could not contain the books that might be written about his life, but it seemed unto his friends the chief event that Jesus died.—*John Watson.*

I had no fear to die, for Christ had died.—*Robert Murray McCheyne.*

In my folly, Lord, I am troubled for my friends, or for myself, by thoughts of the body's death; and am often more afraid to die than concerned to live as thy disciple ought. Yet thou art ever with me and thou hast gone where I must go and opened the kingdom of heaven to all believers. Take away this fear of death and all forebodings either for myself or those I love; for thou art my life and the true life of my affections and naught that lives in thee can ever die. Teach me to work in cheerful expectation and to leave the place of work to thee. Let me not mar thine instrument by thankless fear or weak repining. For thou art my life and what thou choosest, I would choose; through loving faith in Jesus Christ my Lord. Amen.

Grace Before Meals*

CUSTOM IN A CALIFORNIA FAMILY

Beautiful as the silent Quaker custom is, I think grace should be said audibly where there are little children. With us the father usually asks the blessing. In his absence the mother, if there is company; if not, one of the children volunteers, the usual formula, original with themselves, being, "Dear Jesus, we thank thee for this food. Please bless papa and bring him home in safety. Amen."

Sometimes on Sundays or for variety the children sing:

For the fruit upon the trees,
For the birds that sing of these,
For the earth in beauty dressed,
Father, mother and all the rest,
For thy precious, loving care,
For thy bounties everywhere,
Father in heaven, we thank thee.

All joining in the chorus, with bowed heads.

L. M. A.

AT MT. HOLYOKE

Perhaps you would like a copy of the "Mary Lyon blessing," asked before each meal at Mt. Holyoke Seminary. I had it from a former pupil:

We thank thee, O Lord, that we still live and are surrounded with blessings. Wilt thou grant us a blessing while we partake of this food. Guide us in all our ways and accept of us through Jesus Christ.

J. W. L.

A CHILD'S INFLUENCE

It seems to me that a blessing asked by a little child makes more of an impression than one given by the head of the house. For four years, ever since my little daughter of six could talk, she has repeated the following blessing:

For these and all Thy gifts of love
We give Thee thanks and praise;
Look down, O Father, from above,
And bless us all our days.

Her papa is not a church member, but if he comes in late he asks the small daughter to repeat grace for him. Five other households have adopted this same grace to be given by one of the children. Two of them had never had a blessing at the table before, so you see missionary work is being done on a small scale.

C. T. H.

A RESPONSIVE GRACE

The eyes of all wait upon thee, O Lord.

And thou givest them their meat in due season.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

"This is our responsive grace, dear to us for many years," writes a reader of *The Congregationalist* for forty years.

SOME HELPFUL ORIGINAL FORMS

Our heavenly Father, we give thee thanks for all thy gifts and goodness; and pray thee that, as thou feedest our bodies, thou wilt also graciously keep our souls in the knowledge and love of our Lord Jesus Christ.

Our heavenly Father, bless thy gifts, which we are about to receive from thy bounty. May thy gifts be our refreshment, and thy grace our consolation, through Jesus Christ our Lord.

We praise thee, our heavenly Father, for thy constant and loving care, and pray that we may be made strong to do thy holy will, through Jesus Christ our Lord.

F. W. B.

ADDITIONAL TABLE PRAYERS

A simple form of "saying grace" at meals, hallowed in one home by use in two generations, is this:

Grant us blessing with these gifts of thy love, our Father, for Jesus' sake.

Other brief forms are:

We thank Thee, our Father, for thy loving care and provision for our need and ask thy blessing now and evermore. Amen.

We receive these gifts, our Father, from thy hand with loving gratitude and adoration, in the name of Jesus Christ, our Lord.

O Thou, who hast given us the Bread from Heaven, help us to receive these gifts of nourishment for the body in grateful remembrance of the gift of life through Jesus Christ, our Lord.

It is often desirable to employ more comprehensive forms, varied according to the day's need or the hour at which the food is taken, such as the following:

(For morning use.)

O God, our heavenly Father, who hast kept us in the watches of the night and made provision for our morning needs, help us to use these tokens of thy love with grateful hearts; and strengthen us for all the labors and experiences of this day, through Christ, who loved us and gave himself for us.

Thou has kept us in the night, be with us also in the labors of this day, O God, and help us to have grateful hearts for all thy gifts.

Our Father, by whose bounty we are fed and in whose strength we live and work from day to day, help us to receive these gifts with thankful hearts and to remember thee in all the hours of this new day which thou hast given us for thy service.

(At noon.)

We thank thee, Lord, for noontide rest and these new tokens of thy loving care. Abide with us, in all we have to do and to enjoy, for Jesus' sake.

Thou who hast brought us thus far through the day and given refreshment for our bodies in these tokens of thy love, sustain us till at eventide we find our rest in thee.

(At evening.)

We thank thee, our heavenly Father, for thy helpful presence all the day and for the rest of evening time. Bless to our use these gifts and crown the night with quiet sleep, for thy love's sake.

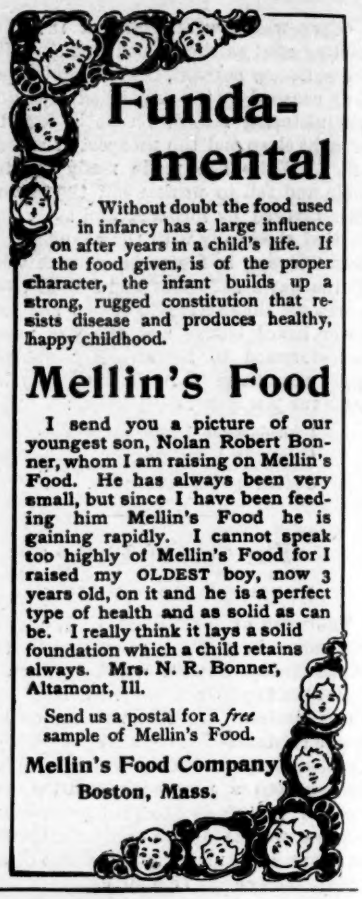
O God, our heavenly Father, whose gifts have crowned the day with good, we thank thee for these tokens of thy loving care. Let thy presence bless us through the evening hours and give us thankful hearts for all thy loving-kindness.

A verse form is this:

Father! by Thee our daily food is given.
Thou spreadest thy table for our body's need;
Give for our hungry souls the bread of heaven,
Jesus, thy Word, who is our bread indeed.

I. O. R.

*See other graces in issues of Jan. 18 and 25.



Funda-mental

Without doubt the food used in infancy has a large influence on after years in a child's life. If the food given, is of the proper character, the infant builds up a strong, rugged constitution that resists disease and produces healthy, happy childhood.

Mellin's Food

I send you a picture of our youngest son, Nolan Robert Bonner, whom I am raising on Mellin's Food. He has always been very small, but since I have been feeding him Mellin's Food he is gaining rapidly. I cannot speak too highly of Mellin's Food for I raised my OLDEST boy, now 3 years old, on it and he is a perfect type of health and as solid as can be. I really think it lays a solid foundation which a child retains always. Mrs. N. R. Bonner, Altamont, Ill.

Send us a postal for a *free* sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

Pride in the Pantry

An array of bright tins is the ambition of many housekeepers. To such we offer this hint: After the tins are washed clean, rub them with

SILVER ELECTRO-SILICON POLISH

It's the finishing touch that gives the gloss and saves much of the hard rubbing to make them bright. It's the quick and labor-saving way. Grocers sell it.

Trial quantity for the asking.
Box, post-paid, 15 cts. in stamps.
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Address S. F. WILKINS, Auburndale, Mass.

The Conversation Corner

INSTEAD of a boat or a horse or a dog, I show you this week pictures of two houses. They are both in the ancient town of Andover, in the County of Essex, exactly twenty miles north of Boston by the bicycle map, but considerably farther by the bicycle meter—especially if one counts a mile or two of poor road between Reading and Andover—I hope the honorable State Commissioners of Highways will join that to the admirable State Road before I wheel over it again!

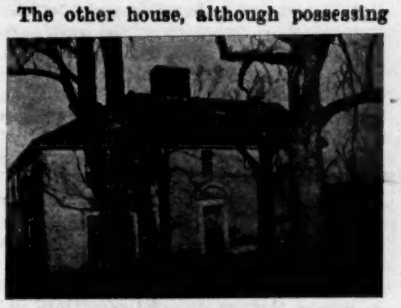
It was in December that I visited these historic houses. Fortunately I got an Andover Corner boy to go with me to the first one—on an out-of-the-way cross-road. It is called "the old Jacob Osgood house." It was old when Jacob Osgood died, sixty years ago. Jacob was the son of Isaac (as you know!), and Isaac lived in it a hundred and fifty years ago, and his grandfather lived there two generations before him, so the house must be very, very old. Do you ask why it is historic? Because *James Otis* died there.

The Corner boy asked as we rode along if he was the man who said that "Taxation without representation is tyranny." Yes, the very same. You all know about his famous speech in February (*was it the eighth?*), 1761, against the "Writs of Assistance," which authorized the search of the colonists' houses for goods which they were suspected of smuggling in to avoid unjust taxation. We "old folks" used to read (in an old reader, was it?) what John Adams said: "Otis was a flame of fire. American Independence was then and there born. Every man of an immense, crowded audience seemed to go away, as I did, ready to take arms against writs of assistance." Otis's speech was delivered in the west room of the "Old State House" (at the head of State Street); let Cornerers remember that when they go there.

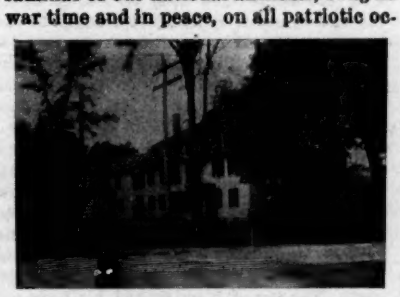
This eloquent patriot, "first champion of American liberty," was in feeble health in his later years, and was sent to this secluded place in Andover for rest—perhaps through acquaintance with Rev. David Osgood, a patriotic minister of Medford, whose early home was in this old house. On May 23, 1783—the very week when Massachusetts heard the news of peace—he was standing in the entry between his room on the left and the family room opposite, watching the progress of a thunderstorm through the open door and telling a story to his host, when a flash of lightning struck him and instantly killed him. (See a picture of the house and the lightning in Tudor's life of Otis, 1823.) It was noted at that time that he had often wished that he might thus die, and that no other person was injured.

The door which you see was then at the front of the house, although now by change of roads at the back. Great piles of boards are before the door and to get my picture I had to crawl up the roof of a hennery in the rear. The "bracket board" across the roof on which my feet rested gave way, and I held by the upper edge of the untrimmed shingles with one hand and took the picture with the other—my Corner friend all the while standing on the ground and laughing heartily. The grand old farmhouse is now occupied by a French Canadian family, and the rooms where James Otis lived and died are filled with tools, boards and rubbish. They were polite to me, and I learned afterward that the children thought we represented Santa Claus (it was near Christmas time), whether because of the capacious bag in front of my wheel, or of my companion's cheery face, or because we both examined the old chimney, I do not know.

The other house, although possessing



an equal historic interest, will not require so long a notice. It is situated in Andover village, or, rather, on the main street leading from the village to Andover Hill. In the lower front room, at the right hand, as you look at the picture, was written *America*. It was a dismal afternoon in February, 1832—perhaps this very week is the anniversary!—that Samuel F. Smith, a young student in the theological seminary on the Hill, standing beside the window (the one nearest the door), wrote in a leisure half hour four verses, which later he handed to his friend, Lowell Mason, for possible use in his singing schools or books. He forgot about it till he heard it sung by the children in Park Street Church on the next Fourth of July. Long before Dr. Smith's death his verses had become the most familiar of our national anthems, sung in war time and in peace, on all patriotic oc-



casions and in every part of the land. Two "Academy boys" are in front of the house, and I understood that many others have been occupants of this house, but probably no one of their productions will ever be known and loved and enthusiastically sung by millions of Americans, at home and in foreign lands, as is the case with

> My country, 'tis of thee,
> Sweet land of liberty,
> Of thee I sing!

There, a big bunch of bright boys must go back into the Drawer, but they and all the other Cornerers will have two useful lessons to stow away on the history-shelf of their minds, for future reference!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

ABRAHAM LINCOLN'S POEM

Dear Mr. Martin: Do you know who wrote the poem, beginning, "Oh! why should the spirit of mortal be proud?" I have heard that it was a favorite of Lincoln.

New Hampshire. Miss R.

President Lincoln's favorite poem well fits his birthday on Feb. 12, as also the mention of two other patriotic anniversaries in February, made in the Corner columns adjoining. The author was William Knox, a countryman of Burns, like him somewhat dissipated at times, and like him dying (in 1825) at the early age of (about) thirty-seven. Sir Walter Scott and Professor Wilson thought highly of his poetic genius. Most of his poems were on sacred subjects, and he wrote of them, "It is my sincere wish that, while I may have provided a slight gratification for the admirer of poetry, I may also have done something to raise the devotional feelings of the private Christian." He would have felt his wish satisfied, if he could have known that this bit of his poetry would, forty years after his death, both win the admiration and touch the heart of the greatest man of the New World. The account of Mr. Lincoln's love for the poem is given in F. B. Carpenter's "Six Months at the White House." (See Wilson's "Poets and Poetry of Scotland," Vol. 2.) The poem was published in a booklet by Lee & Shepard, 1877. Two verses not repeated by Lincoln are omitted here.

Oh! why should the spirit of mortal be proud,
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband, that mother and infant who blest—
Each, all, are away to their dwellings of rest.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes—like the flower or the weed
That withers away to let others succeed:
So the multitude comes—even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging, they also would cling;
But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumber will come;
They joyed—but the tongue of their gladness is dumb.

They died, ah, they died; we things that are now,
That walk on the turf that lies on their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud:
Oh! why should the spirit of mortal be proud?

L. N. M.

The Nature of the Kingdom*

By Rev. A. E. Dunning

A Jewish rabbi acknowledged Jesus as a fellow-rabbi—a teacher come from God. To him Jesus revealed the truth, that entrance into the kingdom of heaven was through a transformation wrought by the Holy Spirit through spiritual experience. To the Samaritan sinner he revealed the limits of the kingdom and the disposition and life of its members. John so linked these two experiences of Jesus with Nicodemus and with the woman of Samaria that we cannot fail to see that his gospel may be received in its deepest meanings by persons of the most diverse character and inherited prejudices. Whoever learns the secret of Christ's approach to men and women will be a successful teacher. We emphasize these facts as taught by Christ concerning the kingdom of heaven in his interview with the woman at Jacob's well:

1. The kingdom of heaven is open to all mankind. The Jew was as certain that Samaritans were shut out from the kingdom as the African Boer is that black men and women have no souls. But the Son of God was as ready to serve the woman who was a sinner in the eyes of her own despised race as he was to serve the Jewish ruler. Neither race, nor character, nor religious denomination were barriers to his love. He saw what God counted as precious in those in whom others of his nation and church saw no good, and this divine insight made him not only a missionary, but a perfect gentleman. To know him was and is to love and honor him with the love and honor which lead to worship and obedience. When the Holy Spirit is introduced into men through Christ, he sets them free from race and religious and egotistical prejudice. The wise Christian will not let his Anglo-Saxon blood nor his Protestant faith nor his white skin make him a Pharisee before a black or yellow heathen.

2. The kingdom of heaven creates and satisfies the highest needs. The woman had the means with which to get water, and Jesus could not get it. But she could not get it without travel and toil, and he offered her relief from both in return for a real service. He wanted to quench his thirst. She wanted to quench hers without having to come to the well. But both forgot their physical need as he offered the water of life and she began to understand it. Jesus needed something from this woman. As soon as she began to be willing to satisfy his simplest need, she began to come into the way to satisfy her highest need. That is also our way into heaven. The Son of God leans on you and me for aid. Every service we render to benefit another in order to make known Jesus as Saviour is help given to him who for that purpose was sent into the world. He is saying, "Give me to drink." His voice is in the cry from millions of parched throats in famine-stricken lands of India and China. Listen and think and act.

3. The kingdom of heaven reveals human souls to themselves. Jesus did not charge the woman with being wicked. "If thou knewest the gift of God," he said. She did not know it. But he was going to show her what it was with a divine tact and delicacy. He revealed the great truth in prayer, when he said, "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." But how could he make this woman know that spiritual life was to know him and become like him? He simply asked her to invite her husband to meet him. But in doing it he brought into her consciousness a great ugly fact which showed what a sinner she was, and he so put it that by a true and subtle instinct she knew he was her friend. Where love reigns fidelity to truth is always consistent with courtesy. His soul spoke to hers, and her soul answered. "Sir, I *perceive*," she said, "that thou art a prophet." Can you hear the Christ thus speaking to you? Read the gospels and listen. "The words that I speak unto you," he says, "they are spirit and they are life."

4. The kingdom of heaven exists wherever men seek God in an obedient spirit. "Tell me where and how I can find God," is the hidden plea in that woman's question as to whether God was in Jerusalem as the Jews insisted or on Mount Gerezim as the Samaritans insisted. Jesus told her frankly that her church was mistaken and ignorant of God. But he revealed to her then and there the truth which is transforming the world, that wherever any one seeks God as his Father, there God is, seeking the seeker. Have you asked where God is? Have conflicting answers come till you have become perplexed and lost interest in them? Turn from disputing Christians and warring creeds. Ask Jesus Christ the great question. You will get the answer that satisfies. Tell your scholars this, if you have found your thirst quenched by the water of life. Send them to the fountain.

5. The character of the kingdom of heaven is revealed through personal experience with Jesus Christ. The woman did not at once take in the idea of God as everywhere the Father of those who were seeking him, but it turned her thought to the Messiah. And in mentioning her thought the Messiah appeared before her. She had no doubt about it. Perhaps she could not have explained why her faith so suddenly laid hold on him, but she knew him. Whoever resolves to follow Jesus, and sets out to do it, will have the revelation through experience that Jesus is the Christ.

6. The kingdom of heaven exalts to their highest possibilities those who enter into it. When one reads of Mr. Moody's boyhood he finds it difficult to realize that out of those unpromising beginnings came such a mighty man of God. But this story of the Samaritan woman solves the problem. Her first impulse when Christ was revealed to her was unselfish. She did not sit down to enjoy him and to ask him all the questions that were in her mind. She wanted to do something for him, and she divined what he wanted by an instinct vitalized by her first draught of the water of life. She set down her water jar and started to bring her neighbors to the fountain of that water. From a sinful, selfish, prejudiced Samaritan she rose at once to act like an angel of God.

She did also a noble service for the hungry, thirsty and tired Messiah. He forgot about the water he had asked for in his joy about the water he had given. He no longer desired the food for which he had sent his disciples. While they went for it he had found food they knew not of. He had won a noble soul. The joy of it quickened his body and kindled his imagination afresh. He saw in her the first sheaf of a great harvest already white for reaping. His joy inspired his disciples. God was not only their Father. They saw him as the Lord of the harvest they were to reap, and as the inspirer of other reapers, whom he would send in answer to their prayers.

The story of this woman is potent now. To have Christ's spirit, wisdom, love and tact, to teach his gospel, and to win hearers as he won the Samaritan woman—this is a work which angels covet and which puts men and women above angels. And this is the work to which every Sunday school teacher is called.

*The Sunday School Lesson for Feb. 18. Text, Mark 1: 14, 15; John 4: 1–45. International Lesson, Jesus at Jacob's Well.

President Clark's first visit in the far East will be to Japan, attending the national convention at Kobe. All China will gather in a triennial assemblage April 4, and Dr. and Mrs. Clark will be among the chief speakers. After organizing the work in Korea they will turn toward London.

For Endeavorers

PRAYER MEETING

BY REV. H A. BRIDGMAN

Topic, Feb. 18–24. The Sin of Liquor Selling—How End It. Hab. 2: 1-15

By our own habit and example of total abstinence.

By seeking constantly, through wise and persistent methods, to influence all within our circle of acquaintances to become total abstainers.

By dealing with the liquor dealer himself. Here legal authority and moral suasion must both be applied. In a great number of cases the rumseller is an open and defiant lawbreaker. If a fraction of the effort which has been put forth in the last twenty years to secure more drastic prohibitory laws had been expended in seeking to enforce the laws now on the statute-books, we should not see such pitiable spectacles of violation of the law as are now to be witnessed in numberless places over the country. He is the most effective temperance worker who does not throw up his hat with a hurrah when a stringent law has been passed, but who then realizes that the battle has but just begun. Where prohibition has really succeeded it has been because a few fearless men banded themselves together to follow up the law-breakers, to stimulate police officials and judges to do their duty and keep the public conscience aroused. The work, for instance, which Mr. Faxon has done in Quincy in Massachusetts, and which Mr. Berry, the secretary of the Civic League, is now doing in Maine, is of the first consequence if laws against rum selling are to be anything but dead letters.

But simply to break up a rumsellers' business, or drive him from one back kitchen to another, is not to do one's whole duty by him. It is always in order to appeal to his moral sensibilities. That was the inspiration of the Woman's Crusade a number of years ago, which led earnest, praying women to plead personally with saloon keepers to abandon their harmful business. In his graphic and touching pictures of Western camp life, brought together in the book entitled Black Rock, Ralph Connor has portrayed with rare skill the contest of the forces of good and evil in a mining community. He describes with enthusiasm the physical battle between the saloon element and the friends of temperance and order, but the story ends artistically, and logically too, with the conversion of Slavin, the rumseller, and his transformation into a useful citizen. We shall never end the liquor traffic in this country until some similar change has been wrought in the thousands of men who now coin money out of the weaknesses of their fellows.

In this campaign no single method, to the exclusion of all others, will accomplish the desired results. More and more the best thought of the day, as it becomes acquainted with all the ramifications of the problem, is coming to the conclusion that the saloon problem is so linked with other grave problems that all must in a certain sense be attacked together. It has been seen, for instance, that poor cooking is responsible in many cases for the craving for liquor; that comfortless homes drive men to saloons; that poverty is quite as much the source of drunkenness as drunkenness the source of poverty; that social conditions and opportunities must be improved before the saloon can be wholly exterminated. Agitation and education must go hand in hand. The fellowship of temperance workers must be broadened to include all earnest, serious men and women, who in one way and another are devoting their time and money and talents to making this old world new.

LITERATURE

BOOK REVIEWS

FUNDAMENTAL IDEAS OF CHRISTIANITY

The Gifford lectures on Natural Theology at Glasgow in 1892-93 and 1895-96, by the late Dr. John Caird, principal and vice-chancellor of the university, are embodied in these two volumes. They are edited by his brother, Dr. Edward Caird, the master of Balliol. The first volume contains a memoir of the lecturer. Dr. Caird had the natural penetration and force which are regarded as peculiarly Scotch, and also possessed unusual powers of impressive address. The blending of these qualities has produced a striking work, thoroughgoing in analysis, exceptionally lucid and vigorous in the promulgation of his views. It is a profound, practical interpretation and enforcement of truth.

The distinction between natural and revealed religion is claimed to be unreal. The function of reason in relation to faith is defined as being to translate the necessarily inadequate language in which ordinary thought represents spiritual truth into that which is fitted to express its purely ideal quality. The definition of God is somewhat indefinite, but inevitably. Its main element is that the essence of the Godhead contains a self-revealing principle or personality. Several lectures discuss God's relation to the world, showing the inadequacy of pantheistic and deistic conceptions. The discussion of man as made in God's image is fine. Several lectures deal with the origin and nature of evil, considering the Augustinian theory and that of negation or privation, the predominance of sense over spirit and free will. Dr. Caird believes in an inborn predisposition to evil prior to actual sin, because of which man lies under condemnation, as consistent with human experience and with the principles by which our moral judgments are determined. He notices objections to it and points out the element of truth which underlies belief in it.

He condemns the individualistic conception of human nature and life, and indorses the Augustinian doctrine as a recognition of organic racial unity. He teaches that the self-revelation of God implies in the finite spirit an element of distinction or difference involving at least a possibility of sin. In a spiritual, self-conscious being the will is the capacity of realizing the true ideal or infinite nature, the good will finding satisfaction in seeking this end, the bad in lower ends. Moral choice does not lie between the satisfaction of the higher and of the lower natures, but, if we understand him, between satisfaction, which can only be that of the higher nature, and failure to be satisfied. Restoration of the sinner is found only in the personality and life of Christ and in the Christian doctrine of redemption and grace. Christianity supplies a new motive force which renders the moral conflict no longer unequal. The law of eternal right ceases to present the aspect of an abstract, impersonal authority, and is transformed into a personality capable of loving and being loved.

At this point three lectures are devoted to the idea of the incarnation and consider theories that exclude or modify the divine element in Christ's nature, or that exclude or modify the human element. The union of the divine and human in the person and life of Christ, although in one sense unique and improbable, in another is neither visionary nor unintelligible. The discussion of the divine kenosis is specially interesting. The element of truth in the doctrine Dr. Caird holds to be that we have a sympathizing, self-sacrificing God. And we have in Christ not a being who stripped or emptied himself of his essential divinity in order to share the weakness of humanity, but a manifestation of God in all the plenitude of the divine nature, triumphing over sorrow and experiencing a divine bliss in sacrifice. In Christ there was an absolute identification of the human mind and will with the mind and will of God.

In regard to the atonement criticisms are offered upon the substitutionary theory, but it is argued that, in spite of the absence of all personal guilt, Christ truly can be said to have suffered the punishment of sin. The concluding lectures discuss the Kingdom of the Spirit and the Future Life. The work is a fresh, convincing argument for the reasonableness of the Christian faith. [Macmillan Co. $3 50.]

ENCYCLOPÆDIA BIBLICA

This is a new critical dictionary of the literary, political and religious history, the archæology, geography and natural history of the Bible, edited by Prof. T. K. Cheyne and Dr. J. S. Black. The first volume only is out, including the letters A to D. The conception of the work is due to the late Prof. W. Robertson Smith, who began collecting material for it. Since his death it has been carried on by the editors named. Its predominant characteristic seems to be loyalty to the principles of the most advanced criticism. In view of the conspicuous differences between members of that school, it assumes too much; the claim that they have reached final results is too bold.

We have made careful comparisons of this volume with the corresponding volume in the Dictionary of the Bible issued in 1898, edited by Dr. James Hastings, with the aid of Professors Davidson, Driver and others. The encyclopedia seems intended in a larger degree for expert Biblical scholars. It often is too technical for most of the laity and for a large number of ministers. It demands a mastery of the processes and results of Biblical criticism, which its editors and others of course possess, but which is not yet general. This may be a stimulus in using the book, but in many cases must be a disadvantage. Of course the two productions treat of an almost identical list of subjects. There are differences of arrangement and proportion, now one and then the other offering the more elaborate treatment of a given title. The encyclopedia has the more condensed style. On the subject of baptism, for example, it offers less than half as long an article as that of the dictionary, but this is not necessarily a defect. But many would prefer the ampler treatment, for it is not diffuse. The encyclopedia dismisses the subject of baptism for the dead, for example, with a bare allusion. The dictionary gives it three-quarters of a column of enlightening examination.

Occasionally the newer work makes a useful additional contribution, such as the verb "to ban," which is not in the older book. Either is a fine piece of work, and the greater condensation in the encyclopedia sometimes is praiseworthy. Typographically it is handsome, and its system of cross references is particularly helpful. It is a good illustration of the attainments of advanced Biblical scholarship, but somewhat less adapted for general use than it might be. [Macmillan Co. $5.00.]

MEMOIRS OF A REVOLUTIONIST

Prince P. Kropotkin, the author, is a free and outspoken anarchist, but the reading of his most interesting autobiography will enlighten most readers about anarchism. If we understand him, he would do away with government and trust to the enlightened sense of propriety of mankind to prevent disorders, and this is surprising in view of his long, diversified, and often bitter, experiences. But he is not an anarchist in the sense of proposing to overthrow government immediately. Apparently, he sympathizes with those who would revolutionize his native country, Russia, abruptly and even at the cost of many lives. But he would not create a revolution in England or the United States, for example, but would work out his theories gradually and peacefully. He is not confident of the speedy adoption of his beliefs, and, apparently, enjoys a reasonable degree of comfort and prosperity under the mild reign of Queen Victoria. His life has been full of vicissitudes from the time when, as a young Russian noble and army officer, he adopted the theories of the Revolutionists, through a career of imprisonment, exile, captivity and distress, borne cheerfully and made the best of nobly, until he found an asylum in Great Britain. He is a thinker and a scholar. His life has been romantic and his account of it is graphic, but it is the history of a career quite foreign to Anglo-Saxon possibilities. His dream never will be realized in England or this country, whatever may be true of Russia, although great and vital changes must occur there in the direction of popular freedom and the spread of knowledge. As a frank revelation of the inmost thought and life of an avowed and active anarchist during the last generation or two, this book has peculiar significance. [Houghton, Mifflin & Co. $2 00.]

RELIGIOUS

A volume of essays and addresses, by Pres. A. H. Strong of Rochester Theological Seminary, is *Christ in Creation and Ethical Monism* [Roger Williams Press]. Most of its contents have been published already. The opening paper is on Christ in Creation and proposes, as a new argument for the existence of God, the relation between God and the world similar to that between the soul and the body, it being God in Christ who gives moral unity to the system of things. The next two essays are about Ethical Monism, which is distinguished carefully from Pantheism. Dr. Strong shows that it holds to the Trinity and urges that evolution reveals a present Christ and recognizes Christ as perfect Man and absolute God. Succeeding papers treat of God's Self-Limitations, Christ and the Truth, the Authority of Scripture, Modern Tendencies of Theological Thought and the Fall and the Redemption of Man in the Light of Evolution. Two others are historical, Fifty Years of Theology and The State and the Church in 1492 and in 1892. One, entitled Our Baptist Advantage in America, sets forth the principles of the Baptist body. Two or three relate to missions, and qualifications for the ministry are considered in another. There are personal studies and critiques on Ernest Renan and Charles G. Finney, and other papers discuss Love Abounding in Knowledge, Jesus' Argument for the Resurrection, and the Scriptural Doctrine of Eternal Punishment, the latter a defense of the doctrine. Twelve addresses to graduating classes fitly close the work.——Pres. H. G. Weston of Crozer Theological Seminary has written a useful exposition, *Matthew the Genesis of the New Testament* [F. H. Revell Co. 75 cents]. It is more of a continuous discourse than most interpretations and expositions, but none the less satisfactory. It is the outgrowth of years of study and is discriminating and enlightening.

The Covenant of Salt [Charles Scribner's Sons. $1 50] is the third volume in the series by Rev. Dr. H. C. Trumbull, the first of which, The Blood Covenant, appeared in 1884 and the second, The Threshold Covenant, in 1896. It is a learned, instructive study of the Oriental custom of partaking of salt as the seal of a covenant between two persons, to which many references are made in the Bible. The author examines carefully the history of the custom, and shows that salt has been accepted as representing blood, *i. e.*, life, and has been used in sacrifice as well as in exorcism and divination, and that the rite is very ancient and still is observed. It also has been widespread and by no means confined to the Orient. The book is a useful and almost necessary addition to its two predecessors, is full of interesting references and historical facts, and has a close relation to the development of religion. Alike for what it is and what it symbolizes, salt always has had a peculiar preciousness and power in the thought of mankind. It represents the supreme Gift from the supreme Giver and stands for life, alike in imagination and, in a sense

n fact. A supplement discusses the Ten Commandments as a law of love.

In *Life Beyond Death* [G. P. Putnam's Sons. $1.50] Dr. M. J. Savage studies human beliefs and present conditions of thought and feeling and claims that a future life can be demonstrated as a fact. The book is dedicated in touching terms to his son, who has recently died. It embodies much truth, but shows some lack of sound judgment. Doubt as to the fact of a future life is not as prevalent as he apparently believes, and, in any case, the question is answered, as far as it is likely to be answered in this life and as far as is necessary, by the teachings of the Christian religion. The author believes that intercourse with the inhabitants of the world of spirits sometimes takes place. He is not a full-fledged Spiritualist, but does not seem to appreciate that Spiritualism not only has failed to be of the least benefit to the world but also has been positively a delusion and a curse.——*Christian Science, an Exposition* [E. B. Treat & Co. $1.00], by W. A. Purrington, contains papers published in the *North American Review*, *Medical Record* and *New York Sun* showing up the absurdities of Christian Science and pleading for children and other helpless sick people. It is a simple, comprehensive exposition of one of the worst of modern delusions and should have a wide influence. The modern development of Christian Science is simply another proof that many people would rather be beguiled, even to their own sorrow and loss, than not.

STORIES

Mrs. Burnett's new book, *In Connection with the De Willoughby Claim* [Charles Scribner's Sons. $1.50], in some respects is her most important work. The claim is made by the heirs of a Southern loyalist for damages to property during the Civil War, but the chief strength and interest of the story lie in its moral issues. It preaches dramatically a sermon on the certain and terrible consequences of sin, and we cannot recall a more forcible picture of remorse than that drawn of one of the leading characters. In contrast to the gloom in the story, which overshadows more than one career, is one of the brightest, sweetest, most beautiful of lives, culminating in a tender, fortunate romance, and the impression of the story is not only wholesome, but cheerful. It is very long but very powerful, and exhibits qualities for which probably even the author's warmest admirers have failed hitherto to give her proper credit.——A great railroad financier who also is a shrewd political schemer, a man who plays with national and continental interests as other men play games of checkers, is the hero of *The Colossus* [Harper & Bros. $1 25], by Morley Roberts. The characters are picturesque and striking, and the heroine is almost as shrewd and unscrupulous as the hero. With him one feels a certain quality of sympathy, but one looks upon her only as an outside observer wondering what she will do next. It is not a graceful or beautiful story, but is full of power.——*Valda Hanêm* [Macmillan Co. $1.50], by Daisy H. Price, describes the restrained, suppressed life of an Egyptian wife, even when her husband is an enlightened, affectionate Turkish gentleman. The book hinges on the inevitable peril of the conflict between Oriental conventionalities and the aspirations of an intelligent woman who has gained an idea of the freedom of Western women. It is skillfully written and possesses interest.

One of the most charming of recent colonial romances is Jeanie G. Lincoln's *A Pretty Tory* [Houghton, Mifflin & Co. $1.50]. It deals with the revolutionary struggle in the South and is a graphic, interesting picture of military events and, at the same time, a charming romance, full of skillful delineation of character and thoroughly readable from cover to cover. It will be one of the successes of the winter.——*Stephen the Black* [G. W. Jacobs & Co. $1.00], by Caroline H. Pemberton, deals with the reconstruction period in the South, the hardships of the colored race, the true means of raising them morally and socially and kindred themes, and the whole is strung together upon a thread of romance. It is pathetic and touching in more than one way.——Egerton Castle's *The Light of Scarthy* [F. A. Stokes Co. $1.50] is an old-fashioned English story, sufficiently improbable to hold interest, full of incident and even tragedy, able in its portrayal of unusual character, impressive in many of its pictures of human devotion, and with a ray of sunshine breaking at last through the oppressive cloud of misery.

In Old France and New [Harper & Bros. $1 50] is by William McLennan. The stories are French or Canadian and full of local color and historic fidelity. They also are skillful in the representation of personality and describe many episodes in the past and the present with vigor and sometimes grace. They excel in picturesqueness.——*The Sky Pilot* [F. H. Revell Co. $1 25], by Ralph Connor, is a series of short stories about the same hero, which describe with realistic, amusing and pathetic fidelity the success of a "tenderfoot" preacher among Western ranchmen in impressing them by his simple, unaffected manhood and piety and lifting them to a higher level of life. It is a stimulating book, full of the noblest spirit.

Barbara Yechton's *A Young Savage* [Houghton, Mifflin & Co. $1 50] is full of incident and spirit and also of genuine, touching human nature. The coming of an uneducated Western girl into an Eastern family for residence and study, the complications which follow and her gradual development into a charming young woman is the material of the story, which the author has handled skillfully. Her book deserves popularity.——Two graphic books dealing with boys are just out. One is *Just About a Boy* [H. S. Stone & Co. $1.25], by W. S. Phillips. It contains short stories, the scenes of which are in the West. The tastes and performances of a genuine boy suggest the substance of the book. It is largely an open air story. It is enjoyable because it is so true to life.——So is the very similar book, *The Human Boy* [Harper & Bros. $1.25], by Eden Philpotts. The scene here, too, is the West and various hunting experiences are recorded. It draws keen, shrewd pictures, delightful in more than one way.——*Pussy and Doggy Tales* [E. P. Dutton & Co. $1.25], is by E. Nesbitt, and L. Kemp-Welsh has supplied excellent pictures. It is a bright little book for the younger children, and will entertain them well.

MISCELLANEOUS

Mrs. Knowlton's *Art Life of William Morris Hunt* [Little, Brown & Co. $3 00] is a successful sketch of a difficult subject. Hunt was as peculiar as such geniuses are apt to be, and was not easy to describe effectively. We have here a graphic picture of him and his history, and a good idea of many of his works. The volume is not offered as a biography, but a study of the artistic side of his life. But as this of course involves most which was characteristic and important, the book practically is a biography and a good one. It indicates well Hunt's theories of art, the ideas and their fruits which rendered him a master and made him so stimulating and successful a teacher. The volume is sympathetic and appreciative without being unduly eulogistic, and both in its theme and in itself is delightful. Many reproductions of Hunt's portraits and other pictures are included.

Pres. B. T. Washington's volume, *The Future of the American Negro* [Small, Maynard & Co. $1.50], contains some material already published in magazines and is a sensible, comprehensive, Christian study of the condition and prospects of the colored race in this country. The distinguished author is wholly opposed to colonization schemes, as more likely to produce mischief than benefit. The judicious, uplifting tone of the book is only what was to be expected, and its emphasis upon the necessity of industrial training for the colored race, especially at the South, is none too strong. Every word which President Washington says upon this subject is weighty, not only with the force of inherent wisdom and propriety, but with that of his actual experience, which has been so instrumental in benefiting many communities in the South. The book is simple and manly and every page is full of strong meat for both whites and blacks.

Mr. J. G. Underhill's book, *Spanish Literature in the England of the Tudors* [Macmillan Co. $2 00], is an elaborate, thorough piece of work upon a comparatively undiscussed theme. The Spanish influence upon Elizabethan literature was stronger than is generally supposed, in spite of the limited intercourse of the two nations, an intercourse which during Elizabeth's reign and the years preceding diminished considerably. The book studies the influence of the Spanish mystical treatises, treatises of the court and court life, the pastoral and chivalrous romances and the picaresque novel. But the author is careful not to be misled by mere resemblances. As he says, the influence cannot be defined by bibliographers and critics alone. It must be arrived at by determining the actual contact of English writers with Spanish thought and is therefore not a general, but a personal, specific problem. His method is to study different classes of Spanish authors and of English students of Spanish literature in order to show how the works of the former were related to the culture and productions of the latter. This is done at considerable length and with discretion. There are special chapters on the Historians of the Indies, Mysticism and Protestantism, the Translators of Elizabeth's Court, Antiquarians—he means Antiquaries—and Lexicographers. There also is a valuable *résumé* of the nature of the influence of Spain which was highly stimulating and helped to shape the evolution of a living form and to promote robustness and the spirit of humor. An important feature is a valuable bibliography of Spanish works, published in the original or in translation, in the England of the Tudors.

How England Saved Europe, Vol. 1. [Charles Scribner's Sons. $2.00], by Dr. W. H. Fitchett, begins a new history of the great struggle which lasted from 1793 to 1815 and saved Europe from subjection to Napoleon. In this struggle England stood in the front, being at times the single unsubdued Power and retaining unconquered, in spite of occasional reverses, the dominion of the sea. The author has written in a picturesque and somewhat dramatic fashion, but without sacrificing the essentials of sound historical work. The political history of England and the continental wars of Napoleon are disregarded, and attention is fixed upon the successive phases of the great struggle between Great Britain and revolutionary or imperial France. It is noteworthy that England made her fight without realizing all the issues involved, but time enough has elapsed for the historian to estimate the larger consequences of the struggle, and Dr. Fitchett has begun to outline them in this volume. If the other volumes equal this, in ability and interest, the work will be of lasting value.

A pleasant reprint of Mr. S. A. Drake's delightful volume, *Historic Mansions and Highways Around Boston* [Little, Brown & Co. $2 50], which first appeared, more than a quarter of a century ago, with the title, Old Landmarks and Historic Fields of Middlesex, is out and is a treasury of information for the local antiquary, is printed handsomely and is illustrated freely. Its learning is of the kind which within the last ten years has been sought with new eagerness, since interest in Revolutionary and colonial matters began its present development, and it is certain of a welcome quite equal to that which it received under its earlier title.

A pleasant compilation of short sketches in prose or verse bearing upon works or other

matters of art is called *Moments with Art* [A. C. McClurg & Co. $1 00]. The compiler is indicated only by initials. The selections are chiefly short and are choice.——A delightful book of travel is *Two Years in Palestine and Syria* [Charles Scribner's Sons. Imported. $5 00], by Margaret Thomas. It tells of comparatively recent experiences, and describes with sufficient comprehensiveness and pleasant vivacity what the traveler sees and does. It is adorned by sixteen fine illustrations, facsimiles of paintings by the author, representing characteristic scenes and sights, and it ranks with the best books on its subject.——*Judæa from Cyrus to Titus* [A. C. McClurg & Co. $2.50] is another volume by Elizabeth W. Latimer, whose many previous historical and descriptive works have found favor with the public, and have qualified her to describe effectively the salient features of Judean history. The book is a popular embodiment of scholarly studies and will be read with interest. It is illustrated.

True Motherhood [Funk & Wagnalls. 60 cents], by J. C. Fernald, discusses the preciousness of home, the study of hygiene, training for maternity, the mother's care, etc., briefly, wisely and pleasantly. It does not vary much from many others of its class, but will do good service.——Mr. Charles Welsh has embodied exact, practical information of great value to intending authors in his little pamphlet—*Publishing a Book* [D. C. Heath & Co. 50 cents], which explains how manuscripts should be prepared and corrected and how to make arrangements with publishers. It is just what many people want.

The Macmillan Company has issued the tenth volume of *Plutarch's Lives*, in Sir Thomas More's translation, in the familiar Temple Plutarch series.——The latest volume of the Temple Classics is John Earle's *Microcosmography* [Macmillan Co. 50 cents]. It is a quaint, entertaining series of papers out of the past.——The issues of the *Living Age for October to December*, 1899, are out in their familiar binding, and the volume is a rich collection of literary material.——The bound numbers of the *Sailor's Magazine* [American Seaman's Friend Society] make a volume of lasting and diversified value.

The Yale University Catalogue for the current academic year shows clearly the variety and thoroughness of the work of the university in its many departments, and contains the usual lists of officials and students. It is a volume of nearly 500 pages, so great has been the growth of the institution in recent years.

NOTES

—— *The Bookman* says that Dr. A. Conan Doyle has decided to volunteer for service against the Boers. As he is a skilled surgeon probably he will go out in that capacity.

—— In a town library not far from New York no copy of Trilby has been called for for six months. But it is surprising that its passing popularity lasted as long as it did.

—— Mr. S. R. Crockett's latest story, Kit Kennedy, has proved very popular both here and in Great Britain. A fine *édition de luxe* of 100 copies is being prepared for the English market, each to contain Mr. Crockett's actual signature and his portrait in sepia.

—— Mr. Ira D. Sankey wishes the public to understand that the various reports that he is to write a life of Mr. Moody are untrue. He has received offers to do so from several publishers, but, in the interest of Mr. Moody's family, who are to prepare the only authorized life, he has declined.

—— A petition has been laid before the United States Senate by Senator Lodge for a law making a copyright perpetual on the ground that property in brain work is as real as any other property. It claims that an author should have the royalty on every book by him as long as he lives and be able to will his rights to his heirs. The petition is signed by John Fiske, W. D. Howells, T. B. Aldrich, Henry Holt, Mary Mapes Dodge, Jeannette L. Gilder, G. C. Eggleston, and others. Why should it not be granted?

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.

RECOLLECTIONS OF MY MOTHER. By Susan I. Lesley. pp. 505. $2 50.

REMBRANDT. By Estelle M. Hurll. pp. 96. 75 cents.

Harvard University. Cambridge.

THE HARVARD UNIVERSITY CATALOGUE, 1899-1900. pp. 716.

Macmillan Co. New York.

AN ETHICAL SUNDAY SCHOOL. By Walter L. Sheldon. pp. 206. $1.25.

HOW WOMEN MAY EARN A LIVING. By Helen C. Candee. pp. 342. $1.00.

THE LARGER TEMPLE SHAKESPEARE. Vols. 5 and 6 Containing King John, Richard II., Henry IV., Part I., and Henry IV., Part II., Henry V., Henry VI., Part I. pp. 376, 413. Each $1.50.

THE ESSAYS COLOURS OF GOOD AND EVIL AND ADVANCEMENT OF LEARNING. By Francis Bacon. pp. 422. $1.50.

THE GOLDEN HORSESHOE. Edited by Stephen Bonsal. pp. 316. $1.50.

BROOK FARM. By Lindsay Swift. pp. 303. $1.25.

G. P. Putnam's Sons. New York.

EXPLORATIO EVANGELICA. By Percy Gardner, Litt. D. pp. 521. $4.50.

HENRY KNOX. By Noah Brooks. pp. 286. $1.50.

THE REGENERATION OF THE UNITED STATES. By W. M. Grinnell. pp. 145. $1.00.

HEREDITY AND HUMAN PROGRESS. By W. D. McKim, M. D., Ph. D. pp. 283. $1.50.

THE STAGE AS A CAREER. By P. G. Hubert, Jr. pp. 192 $1.00

ABOARD THE "AMERICAN DUCHESS." By G. L. Myers. pp 341. $1.00.

NORTH AMERICAN FORESTS AND FORESTRY. By Ernest Bruncken. pp. 265. $1.00.

E. P. Dutton & Co New York.

LEAVES FROM THE TREE OF LIFE. By Alexander Maclaren, D. D. pp. 293. $1.50.

THE CHRISTIAN USE OF THE PSALMS. By Rev. T. K. Cheyne, D. D. pp. 273. $2.00.

Thomas Whittaker. New York.

MAKERS OF MODERN PROSE. By W. J. Dawson. pp. 302. $2.00.

D. Appleton & Co. New York.

THE STORY OF ECLIPSES. By G. F. Chambers, F. R. A. S. pp. 222. 40 cents.

Bureau of Education. Washington.

REPORT OF THE COMMISSIONER OF EDUCATION for the year 1897-98. Vol. 2.

Irwin Shepard. Winona, Minn.

JOURNAL OF PROCEEDINGS AND ADDRESSES OF THE THIRTY-EIGHTH ANNUAL MEETING OF THE NATIONAL EDUCATION ASSOCIATION. pp. 1,258. $2.00.

PAPER COVERS

George H. Ellis. Boston.

NEW ENGLAND HOSPITAL FOR WOMEN AND CHILDREN. Annual Report for 1899.

Massachusetts Civil Service Commission. Boston.

SIXTEENTH ANNUAL REPORT. pp. 184

Christian Science Pub. Soc. Boston.

SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. By John Gillespie. pp. 47.

University of New York. Albany.

STATE LIBRARY BULLETIN LEGISLATION. No. 11.

Cassell & Co., Ltd. New York.

A DEFENCE OF POESIE. By Sir Philip Sidney. pp. 192.

Trustees of Auburn Theological Sem. Auburn.

THE INAUGURATION OF THE REV. G. B. STEWART, D. D., as President and Professor of Practical Theology. pp. 92.

Johns Hopkins Press. Baltimore.

PUBLIC EDUCATIONAL WORK IN BALTIMORE. By Herbert B. Adams. pp. 59.

STUDIES IN STATE TAXATION. Edited by J. H. Hollander, Ph. D. pp. 253.

Neal Bros. Marion, Ind.

SUNNY SONGS FOR SWEETEST SINGERS. No. 2. 10 cents.

MAGAZINES

October, 1899. MAYFLOWER DESCENDANT.

January, 1900. AMERICAN JOURNAL OF SOCIOLOGY.—CATHOLIC UNIVERSITY BULLETIN.—SALVATION.—CRITICAL REVIEW.

February. COSMOPOLITAN.—PILGRIM TEACHER.—APPLETON'S POPULAR SCIENCE.—COMING AGE.—ATLANTIC.—FORUM.—CHURCH REVIEW.—SCRIBNER'S.—SAILOR'S.—CASSELL'S LITTLE FOLKS.—NEW ENGLAND.—CATHOLIC WORLD.—AINSLEE'S.—HOMILETIC.—HOME MESSENGER.—YOUNG WOMAN.—YOUNG MAN.—BOOKMAN.—INTERNATIONAL.—HARPER'S.—GOOD HOUSEKEEPING.—CENTURY.

It is curious how some men claim authorities to support their religious views. Mr. Roberts of Utah, in his self defense before the House of Representatives, cited Martin Luther as favoring polygamy. Here is Luther's comment on an author and his book supporting polygamy: "Whosoever follows this knave and book, and thereupon takes more than one wife and wants it to be aright, to him may the devil bless the bath in the abyss of hell. Amen."

The New View Point

Stated by the Boston Club

At the December meeting of the Boston Congregational Club the outlook committee made a very pleasant allusion to *The Congregationalist*. In his report the chairman, Rev. F. W. Merrick, said:

"This is a fitting time and place to express our appreciation of The Congregationalist, particularly of its recent strong special numbers—Thanksgiving, Book and Christmas. The varied and excellent contents have delighted all its readers. It is to be hoped that Pencilings, by a Peripatetic, will appear regularly—the more frequently the better. 'The Listener' and 'The Chatterer' of the daily press are not to be mentioned in the same breath. Even the Outlook's 'Spectator' better look out for his laurels when the witty, satiric, yet generous, 'Peripatetic' is abroad."

Our "Peripatetic" sweeps a wide horizon. He is somewhat ubiquitous, has a large acquaintance and reads characteristics and purposes easily and accurately. Moreover, he has the pencil of a ready writer.

The recognition of the service rendered in our special numbers is appreciated. From general reports it is evident that these issues are always helpful. *But their character indicates the standards set for the paper throughout the year.* It is intent upon supplying the lines of reading which will not only delight all but which will produce the most efficient membership in our churches. It pursues educational lines.

For Congregationalists there is none like it. Does your near church neighbor subscribe for this paper? Loan to him current issues and he will prove all the messages of the New View Point.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. S. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership $1.00; life membership $20.00. Miss Mary W. Brooks, Treas.

A New Hampshire Broadside

Consulting State Editors: Rev. Messrs. S. L. Gerould, Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; and W. F. Cooley, Littleton

The Church on Picket Duty

The article in another column about The Country Church makes conspicuous the fact that the spirit of the age is not wholly toward consolidation. Where vitality is high another tendency is noted. It is illustrated in military tactics by a reversion to the open order and reliance upon personal initiative. A few brave men in trenches or behind barriers can hold in check ten times their number advancing in close order. Then in education the small college still has a place as well as the university. So that it appears that a movement which breaks up vital organisms and aims at one inclusive combination is contrary to history and against nature. The form that nature loves is slight, agile, graceful and tenacious of life. A myriad organisms, fitting every nook and crevice of her environments are her ideal. The maintenance of the strong country church then, to fulfill its mission up and down the granite hills and valleys, is the hope of this old New England state as of a newborn western commonwealth.

The Oldest Public Library

It is hardly safe, nowadays, to make claim for anything as the earliest, for some one is almost sure to be ahead of it. In a recent article in these columns it was stated that probably the first public library in the United States was founded in Dublin, N. H., in 1825. It can be shown by the records of Temple, N. H., that Rev. Noah Miles, pastor in that place from 1782 to 1831, was instrumental in starting a library in 1784. It was named the Columbian Library, and in the course of a few years accumulated about 600 volumes, mostly on scientific subjects. The town made occasional, though not annual, appropriations to its support. An association of individuals started a library in Canterbury in 1795, and a similar beginning was made in Hollis in 1799, both of these having since become public libraries, though they were not at the time of their organization.

The Annual Census of the Churches

The ingathering of Jan. 1 brings reports from all the churches but four. One church has been dropped, as no report has been received from it for years. The total is 189, of which 55 are supplied by installed pastors and 102 with acting pastors. The total of members shows a loss of 174, the S. S. roll has dropped 1,012 and the C. E. Societies 634. Home expenses have decreased $9,580; but we are glad to note an increase of charities by more than $5,000.

The fifth year statistics give the valuation of our houses of worship as $1,431,350; and our parsonages are worth $288,250. The churches have invested funds amounting to $476,751. The average salary paid to ministers is $793 43—a shrinkage of $164 in five years—and three ministers are trying to support themselves and families on $300 a year, and seven on $400 a year. The highest salary reported is $4,400. Nashua First places the highest valuation on its house of worship, $125,000. Two city churches have parsonages valued at $6,000, but one country parish rises on this by $1,000. One city church has a debt of $6,500, but it is offset by invested funds amounting to $25,000. Eleven churches have funds of $10,000 or more, while several others come quite near that mark. S. L. G.

Manchester's Opening Pastorate

On the opening Sunday of the new year the First Church, Manchester, welcomed to its pulpit the new pastor, whose coming had been for some time eagerly anticipated. Rev. Thomas Chalmers came from the First Church, Port Huron, Mich., where his predecessor was Dr. A. H. Ross, well-known as one of the foremost men of his time in the denomination.

REV. THOMAS CHALMERS

Mr. Chalmers's success in that important place and also the fact that, though but thirty-one years of age, he has already established a name and influence is in itself a guarantee of his ability. It can be readily understood with what reluctance Michigan gave him up to New England.

Mr. Chalmers was born near Grand Rapids, Mich., of Scotch-Irish parentage and was one of a family of eight children. One brother is superintendent of the Toledo public schools, another is pastor of Second Church, Toledo, and another is pastor of the First Church, Saginaw, Mich. He was educated in the schools of his own state and at Harvard University. He has subsequently studied in the universities of Marburg, Germany, and St. Andrews, Scotland. He has had a brief pastorate in Columbus and another in Brooklyn, beside his pastorate of six years with the Port Huron church. This last named church has grown under his administration from a membership of 393 to over 700, while two mission churches have been organized and housed, making a total membership now of about 900.

Mr. Chalmers is the author of several books, one on Alexander Campbell, another entitled The Juvenile Revival, also An Evangelical Catechism. He has been especially prominent in the restoration of the catechetical training of the young. Mr. Chalmers was married to Miss Maude V. Smith of Columbus, in 1894, and has three children.

The church in Manchester is one of the leading churches in the state in numbers and influence, which position it has maintained since the days of its first strong leader, Dr. C. W. Wallace. This is the fifth pastorate in a history of sixty years. The parish today stands on a firm financial basis, has a membership of about 660 and a large Sunday school and C. E. Society, fully organized and well administered. It has made a name for loyalty and a firm adherence to the faith and ranks high in its gifts to the various benevolent societies. The installation of the new pastor is to occur Feb. 14.

The Country Church. II.

THE ORGANIC CONSCIOUSNESS

BY REV. W. L. ANDERSON

The rapid introduction of electric roads suggests a new plan for some of the smaller churches. A single car might transport the entire congregation and Sunday school to the town or city a few miles away. Chartered cars would cost less than ministers. The time consumed would be no greater than the suburban resident sacrifices on his daily trip to the city. Participation in the religious life of stronger organizations offers many advantages. The increase of congregations, involving an enlarged scale of operations, is attractive, whether regarded from the side of the church receiving the accession or from the point of view of the country church.

This suggestion is in line with the policy advocated by the New England Education League, which proposes that the public school system should adapt itself to the modern facilities for travel. It urges extensive consolidation in all grades, and believes that the natural constituency for high schools includes the boys and girls within the limits of convenient travel. The need of rearranging school districts is evident. Can parish lines be altered in accordance with the same principles?

Such a proposition brings into clear light the organic consciousness of the church, an element which has no counterpart in the educational problem. A church is much more than a number of individuals. Were it only that, considerations of economy, convenience and personal preference would be decisive. Undoubtedly, as facilities of transportation increase, there will be found places where it will seem best to abandon the local church. In such a case a certain vital force will be lost to the community. Even if as many persons share in the life of the adjacent church as ever participated in the local church, and all become so identified with the large church as to enjoy all its privileges, the hamlet or the town losing its independent religious life will experience a significant change. Within its borders will be as many religious persons as before, but a spiritual organism will have died.

Such a result can be contemplated only with the greatest misgiving. Commonly the organic consciousness will be so powerful as to dominate all other considerations and secure the perpetuity of the local church. This force has to be reckoned with at many points. It is the chief obstacle to the union of churches within the same town. The critic of the country church points to the multiplication of churches as a great evil. Over and over again he has computed the economy of consolidation. In glowing terms he describes the inspiring congregations, the attractive social life, the superb music, the imposing architecture, the evangelistic efficacy that wait upon combination. The sympathetic traveler expresses his wonder at the waste, and the scoffer comments on the shame of it. But in spite of all that can be said, the country church goes on its way and refuses to be merged. This is a remarkable evidence of the strength of the organic consciousness. As individuals, these people understand the loss they suffer; as members of the churches they are unable to resist the momentum of history. The organic consciousness controls them. This persistence is the inertia of vitality—the inability of motion to cease; it is the powerlessness of an institution to disrupt itself.

This stubborn force has great value. If it prevents better adjustments, it also preserves

from dissolution. Hence comes the remarkable vitality of the country church, which endures trials, recovers from losses, triumphs over difficulties and is blotted from existence only in the rarest instances. If the small trees of the orchard cannot be combined into larger ones, they nevertheless bring forth fruit from year to year.

The organic consciousness is important wherever it appears. The fraternal societies have found it sufficient for the security of insurance. Changes in assessments, which would have broken up associations for mutual insurance, are accepted without protest by orders which hold their members by the attraction of social bonds and the loyalty to a brotherhood. Industrial corporations, on the contrary, readily surrender their separate existence and become merged in trusts. "Corporations have no souls." They do not feel the force of a long history; they are not swayed by feelings of love and loyalty; their members are not bound together by ties that hold heart to heart; there is in them no sense of responsibility comparable to the obligation to Christ, whose body the church is. The trust is held up to the church as an example of the achievements of sagacity, but the difference is radical. The trust is an aggregation of masses rather than a union of organisms. When a more profitable adjustment of business becomes possible, the trusts will die as easily as they were born. They lack the tenacity of the organic consciousness.

The country church is a fine example of the superiority of the organism to the aggregation. It has the organic consciousness in its most vital form. It will endure when papal thrones have crumbled, when ecclesiastical combinations of many kinds have fallen to pieces. It is to its credit that it refuses to exchange this historic growth for mere mechanical consolidation. And yet it is beyond question that in many communities there should be one church for all the people. How to pass from the smaller organisms to the larger inclusive organism without the death of any part, but rather with increase of life, is the unsolved problem. Meanwhile, that organic consciousness, which is the source of the difficulty, is discreditable neither to human nature nor to Christianity.

A Successful Union Endeavor

At the first meeting of the Concord C. E. Union last year Rev. H. P. Dewey, D. D., suggested to the young people a line of work in the small communities adjacent to the city where no regular religious services were held. At once a committee was appointed to be at the call of persons desiring meetings at any place within a reasonable distance. The pastors gave every assistance and named several places where there seemed to be a need. The report of the year's work is gratifying, although it is but the beginning.

The committee has been broad in its *personnel*, five different denominations being represented. Visits were first made to all the city societies to arouse interest and raise necessary funds for the expenses of transfer to various places. A number of schoolhouse services have been held as well as neighborhood meetings in private houses, and halls and chapels have been used when found. The committee included several singers, who made the meetings attractive. That the enterprise has been appreciated is attested by the urgent requests for repeated services wherever they have been held. Every village within thirteen miles of Concord has been visited, and even where regular preaching is sustained there has been a call for the committee, the meetings being attended by many non-churchgoers. Several localities have reported decided religious interest awakened by the visit of this evangelistic endeavor.

The band of workers has included several singers, who added attractiveness to the meetings, but the need of a portable organ has become apparent. Governor Rollins, whose Fast Day message last year touched forcibly the religious condition in the country, has made a contribution to the organ fund.

A. B. C.

The New Pastorate in Keene

Rev. Howard Billman, the new pastor of the Second Church, Keene, is pleasantly located with his family, a wife, son and daughter, in the Mason residence, which will be used for the present as a parsonage. The new pastor is a genial Ohioan, a graduate of an Ohio college and of Yale Divinity School. He is about in the prime of life, and a man of apparent physical and mental vigor. He graduated from the seminary in 1880, and the next year was installed pastor at East Windsor, Ct., where he remained for eight years. On leaving there the dismissing council commended him highly because of the largely increased membership during his pastorate, fully one-half the entire roll having been received during that period. Mr. Billman was then for four years pastor at Oxford, N. Y., the membership there, also, being largely increased during his term. In 1893 he went as pastor to Richmond Hill, New York city, which was in a disorganized state. At the close of his six years the church was found to be in a most excellent condition, with nearly enough money raised for the erection of a new edifice—the same having been subscribed during the last year of that pastorate.

REV. HOWARD BILLMAN

Mr. Billman has always found his work congenial in the Congregational ministry, and in it he has had the gratification of accomplishing much good. He is, also, well pleased with his reception by the people of his new parish, and hopes for a pastorate rich in desirable results.

Around the State

Signs of religious awakening are multiplying. Some account of the special work in *Lebanon* and in *Henniker*, under the labors of Evangelist Gillam, has already been given in these columns. At *Rindge* special meetings were held for a fortnight in December, assisted by Mrs. H. T. Todd, superintendent of the evangelistic department of the Massachusettts W. C. T. U. These resulted in the uplifting of the church and, it is hoped, in bringing some to decide to become Christians. The Week of Prayer in *Francestown* developed so much interest that it was continued the following week, the pastor, Rev. H. A. Coolidge, being assisted by Rev. F. E. Winn of Bennington. One result, at least, has been to open mouths in praise, testimony and prayer that had long been closed. Rev. S. H. Ives, the former pastor, who was so badly injured in July by being thrown in front of a mowing machine, is now able to resume work when a door shall open to him.

At *Tamworth* the heart of a young lady teacher in one of the out-districts was burdened for the souls of those around her, and she proposed to have meetings in the schoolhouse. Consent was not only given, but the people came out in large numbers. She had never had any evangelistic experience, but she was evidently so adapted to the work that the pastors in the neighborhood threw open their places of worship and invited her, though only nineteen years of age, to hold meetings with them. Three denominations united in the Week of Prayer, and Miss Francis was asked to conduct the meetings, and did, not only with acceptance, but with the result of reaching many who had hitherto stood aloof from the gospel message. She seems especially fortunate in reaching the unchurched and neglected, and these will be moved by her when church people will not. The pastor, Rev. J. P. Demeritt, is greatly encouraged by the outlook. One result of the interest has been the making of important repairs on the meeting house and in putting furnaces into the church, a member of the Shawmut Church in Boston being largely instrumental in providing these.

Little *Newcastle*, that came near being abandoned a few years ago, is now on its feet under the self-denying labors of its pastors, and especially of the present one, Rev. E. C. Davis, and the church has not only cast off the swaddling bands of the H. M. S. without cutting down the minister's salary, but has placed in the church a heating apparatus costing $300. *Lisbon* only a few years ago was one of our feeble churches, receiving missionary aid and seeming for some time to be hovering between death and life. It is now so much alive that it has a record of $566 for charitable offerings in 1899. The church in *Hollis* at its recent annual meeting voted to procure individual communion cups.

G.

The Latest Phase of Prohibition

The stringent enforcement of the prohibitory law which has been going on for the past year under the advancing public sentiment and the incitement of the governor has led to various devices for the continuance of the sale of liquor to those who want it. The latest is what may be called the club movement, clubs organized for the purpose, or otherwise, laying in a stock and dispensing it to their members under such arrangements as may be made, one of which is by selling a private key to members, enabling them to go and help themselves under certain restrictions, the settlement of dues to come before or after, as may be agreed. Two men have been held for the Supreme Court in Concord on the charge of thus selling. Such a case in Manchester has recently been made a test in court, and the judge has rendered a decision, which, while admitting it is not illegal for a man to buy liquor and to drink it, "yet no organization can sell spirits, even although it is restricted to its own membership, even though the same is paid for by credit or cash, before or after delivery." It remains to be seen what the next move will be. Vigilance, however, will not cease, and violators of the law will be brought to punishment.

N. F. C.

In Cheshire County

Rev. E. J. Aiken, superintendent of the N. H. Bible Society, has been preaching around the county for the past two or three weeks, supplementing his work in some instances with the stereopticon.—Fruitful revival meetings have been held of late at *Hinsdale*, following the Week of Prayer, and assisted by Rev. and Mrs. Young, evangelists.—Rev. A. C. Fay has moved to *Gilsum* from Nelson, and assumed the duties of his new pastorate.—Rev. E. A. Keep, pastor at *Walpole*, has been quite seriously ill for some time, but is now able to resume his pastoral and pulpit duties.—The fiftieth anniversary and eighth annual roll-call in *East Jaffrey* were recently observed. At the close of the business meeting dinner was served to 100 or more persons, and in the afternoon a memorial program was presented.

For news items see page 211.

The Congregationalist's Indian Famine Relief Fund

Gifts in Large and Small Amounts from Near and Far

The third installment of acknowledgments, printed below, accounts for all receipts up to last Saturday afternoon. It will be observed that in addition to a great many individual gifts the list this week includes a gratifying number of collective gifts, representing the co-operative generosity of Sunday school classes, Christian Endeavor Societies, King's Daughters organizations and churches. It is also pleasant to indicate the desire on the part of children to contribute their mites toward lessening the awful sufferings of the little ones in India. We hope that there will be no diminution of the stream of benevolence in the coming weeks. Send all contributions to *F. H. Wiggin, treasurer of the American Board*, 14 *Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

Relieving the Famine in India

BY REV. JAMES SMITH

Missionary of the American Board

The present famine is the most widespread of the century. Although the most gigantic efforts are being made by the British Government, it will be impossible to relieve more than a tithe of the distress. The famine affects many of the large native states where the organization for relief is imperfect and where inefficiency is the rule in the ordinary administration of affairs, and therefore in a crisis like the present utterly fails.

There are millions who will suffer and die of hunger rather than ask for relief. It is not because they are used to it, rather because they are used to better things in better days. There are thousands of families in India now living on the most meager income who, a few years ago, were connected with a princely house. They have in the vicissitudes of the times "lost all but honor." "They cannot dig, to beg they are ashamed."

I distributed thousands of dollars during the famine of 1896-97, and should like to bring some of my readers into the scenes that I daily visited then. In British territory charity was organized and responsibility was subdivided. The missionaries were invited by government to choose their field, and if they wished funds were put at their disposal. One of my departments was the relief of the "weaver caste." They numbered some 5,000 in the city of Ahmednagar, but half of them had fled from the plague or wandered away in search of employment elsewhere where the famine was not so sore. Among the rest there were many who had something to fall back upon. These were eliminated and work was offered to every remaining weaver who was only a journeyman and did not operate his own loom. A list of these was easily obtained from the managers of the ordinary weaving factories. In all 111 looms were set a-going, employing 550 hands, counting the women and children who labored in some capacity, and nearly 2,000 who were supported, including the helpless dependents, children, etc.

There remained to be provided for the families of sick men, orphans, those too old to work, probably 600 more. How were these reached? Come and see! Here is an idle loom today. Where is Ganesh, the operative? No one knows. Let us go to his house. He is at home sitting by the side of a sick wife. There has been no breakfast today yet. The children are crying for food, the mother dying. The father is dazed. He has no money, no clothes, no furniture. It is winter, and the nights are cold. The neighbors are all at work from daylight till dark, earning enough to keep soul and body together, so they cannot be expected to know that anything is wrong here. Here is a case for gratuitous relief.

As you pass along the street you see a group about a door and see a policeman breaking into a house. Let us stop and see what is the matter. It turns out that the parents put their children to bed last night and then locked the door and left in search of something to eat. The children woke up in the morning and, finding no one in the house, began to cry. Their cries roused the attention of passers-by. A year passed by before those parents returned.

Another weaver is missing from his loom. He is a new hand, and was much emaciated from the start. His brother explains that he has not been well since the "hard times" began. His family is large, and he has not been able to get anything to eat some days, and as he never was strong he is failing. When we visit him he says that he is "all right," and "will be at work tomorrow." Still we leave a rupee and tell his family that is four days' pay and if he is not better then we will give him some more. After two days we call again and find him dead. Was it starvation? Undoubtedly, and slow starvation at that. His brother hands us a half rupee with the explanation that he only lived two days so half the money is left! Do not think this is an exceptional case of honesty. At least 10,000 rupees were doled out in driblets of a quarter of a rupee each, and I can only recall two instances of dishonesty in spite of the terrible temptation to which they were always exposed.

Here is a young woman with a baby less than a year old. Some people are digging a well, and she has asked the foreman to put her on the work. She, too, is a "weaver," hence in our care. She is as thin as a shadow and has had "nothing to eat for three days." This is a common enough experience in famine times, and her looks confirm her words. We gave her work—carrying earth and stones for the new well. In a few days she looks like another woman and the baby greets us with "da," which is *baby* for "salaam," and the mother is proud of the notice taken of her child. Like a score of other women in my care, her husband deserted her at the beginning of the famine, and she had to take care of herself and her child.

These famines are testing times. They bring to light unsuspected qualities, both good and evil. Where selfishness prevails, it is stimulated and promoted till the human is lost in the brute, but where the Spirit of Christ rules it ripens and enlarges it.

What Specific Amounts Will Do

Five cents will save a life for a day.

One dollar will feed twenty men, women and children for a day.

Five dollars will save a person's life until the rain comes in July and the famine pressure is relieved.

Ten dollars will feed 200 persons for a day or will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets needed for protection against the cold.

Fifty dollars will rescue from starvation and support fifty children for a month.

One hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines; or the same amount will equip a cheap grain shop that would lower the market rate in a circle of many villages.

Friend, Lakewood, N. J.,	$ 10.
Union Ch., Concord Junction,	2.
D. S. S., Salem,	2.
Mrs. M. C. Dingwell, Bridgewater,	5.
——, Newburyport,	1.
Mrs. Mark F. Burns, Somerville,	5.
Mite from New Britain, Ct.,	2.
Jr. C. E. S., Cen. Ch., Jamaica Pl.,	1.
M. K. McLean,	2.
J. R.,	1.
E. G. T.,	1.
Friend, City,	2.
Friend,	1.
Friends, New York city,	2.
Friends, " " "	.45
William J. Seelye, Wooster, O.,	20.
E. P. George, Hanover, Germany,	100.
First Ch., Burlington, Vt.,	15.
Rev. T. D. Thomas, Red Oak, Io.,	10.
Mrs. T. B. Wygant, Egypt, N. Y.,	5.
F. A. Wheeler, Fair Haven, Vt.,	5.
Mrs. H. W. Thorndike, Belfast, Me.,	5.
Friend, Fla.,	15.
Doctor's Household, Whitneyville, Ct.,	1.10
Two Weeks' Old Boy, " "	.05
His Mother, Whitneyville, Ct.,	.05
His Grandmother, Whitneyville, Ct.,	.05
His Aunt, Whitneyville, Ct.,	.15
Two Little Maids of 4 and 7, who earned it, Whitneyville, Ct.,	.10
Sympathizing Father and Mother, Whitneyville, Ct.,	1.50
I. H. N., Worcester,	25.
Friend, Carlisle,	5.
Friend, Canandaigua, N. Y.,	3.
Mrs. E. A. Barber, Norwich, N. Y.,	1.
Mrs. M. C. Turner, " "	1.
Mrs. G. H. Maddock, Wakefield,	4.
L. S. Davis, Gloucester,	1.
Friend, Long Meadow,	5.
Mrs. J. F. C., Springfield,	1.
"A Little Girl," New Milford, Ct.,	1.
Friend, Berlin, Ct.,	2.
A Widow's Mite, Lawrence, Kan.,	$ 1.
Mrs. J. H. Gibson, Boston,	5.
S. W. Stone, Malden,	5.
"Four Maine Children,"	1.
D. M. E., Roxbury,	2.
F. Skinner, Jr., Bristol, R. I.,	10.
H. L. Edwards, Northampton,	5.
Anna K. Cummings Albany, Me.,	5.
J. A. Daly, Muncie, Ind.,	10.
"A Few Friends in Grinnell," Io.,	19.80
Mr. and Mrs. J. S. S., Bangor, Me.,	5.
K. T. S., Oberlin, O.,	1.
F. E. W., " "	.50
M. L. W., " "	.50
H. W. E., " "	5.
P. L. A., " "	5.
P. A. C., " "	5.
Ladies' Aid, Welsh Ch., Gomer, O.,	5.
Mrs. Walter S. Allen, Andover,	5.
Mrs. Joseph Weiss, De Pere, Wis.,	2.50
A. C. P., Matfield,	1.
Two Members Old South, Worcester,	5.
Friend, Saugerties, N. Y.,	2.
M. K. Cross, Waterloo, Io.,	5.
S. D. Brooks, Springfield,	5.
Anna E. Husted, Albany, N. Y.,	2.
A. N. Husted, Albany, N. Y.,	3.
Cong. S. S., Ridgefield, Ct.,	25.
Jr. Soc., Rockdale Ch., Northbridge,	2.
Mrs. Mary T. Richardson, Boston,	5.
Cash, Hyde Park,	10.
C. H. Hapgood, Somerville,	3.
A Friend in Somerville,	10.
C. E. S., Union Ch., Ballardvale,	3.25
J. G. S., for Cong. Ch., Hartford Vt.,	15.
Friend, Boston,	5.
Rev. George F. Wright, No. New Portland, Me.,	2.
Friends, Lincoln,	1.40
Friend,	10.
R. M. Fellows, Shelburne,	5.
Mr. and Mrs. C. M. Mather, New York city,	10.
First Cong. Ch., Millbury,	$10.
——, Andover,	5.
Cash,	1.
A Man and His Wife, $1. each,	2.
S. M. E., Malden,	5.
Mary B. Wilcox, New York city,	25.
A. S. Morss, Boston,	5.
J. and K. B., Hartford, Ct.,	2.
A. M., Boston,	25.
H. M. W., Boston,	100.
O. P. J., Union Ch. Worcester,	10.
A. S. L.,	5.
Mrs. A. S. L.,	5.
Sidney Lovett,	.50
Friend, Auburndale Cong. Ch.,	5.
M. E. Camp, Knoxville, Tenn.,	1.
Cong. Ch., Becket,	27.50
Mrs. George Gannett, Boston,	5.
E. L. Freeman, Central Falls, R. I.,	25.
Three Friends, Lebanon, Ct.,	11.
J. Louise Jenkins, Plainfield, N. J.,	1.
Mr. and Mrs. G. E. Fisher, N. Amherst,	10.
A Worcester County Friend,	5.
Harriet I. Butler, Meriden, Ct.,	2.
C. E. S., Grace Union Ch., N. Wilbraham,	3.
Cong. Ch., Johnson, Vt.,	13.77
B. B. A., Garrison, N. Y.,	18.50
Mrs. C. P. Matthes, New Bedford,	1.
Mrs. McPhail, Quincy,	3.
M. A. B., Cambridge,	5.
H. R. P., "	5.
C. H. W.,	30.
W., Hartford, Ct.,	20.
First Cong. S. S., Branford, Ct.,	32.26
A Mite from Worcester,	1.
Mrs. G. W. Field, Bangor, Me.,	10.
H. K. H., Saybrook, Ct.,	2.
E. H. Kimball, Monson, Me.,	1.
Guilford Smith, So. Windham, Ct.,	20.
Mrs. G. Smith, Windham, Ct.,	10.
S. E. W., Brooklyn, Ct.,	3.
Cash, Manchester, Ct.,	$ 5.
E. F., Providence, R. I.,	1.
Mrs. G. E. Rice, Malden,	2.
E. G. R., Dover, N. H.,	5.
M. E. W., Marlborough,	10.
Mr. and Mrs. F. A. Nye, N. Falmouth,	10.
——, Plymouth,	5.
Mrs. N. L. O., Beverly,	5.
Friend, Beverly,	1.
W. W. Wilcox, Middletown, Ct.,	10.
A. E. Speeler, Norwich, Ct.,	5.
Mrs. R. H. P., Shoreham, Vt.,	2.
Friend, Winchendon,	10.
S. E. S., Boston,	3.
Mother and Daughter, Worcester,	2.
Mrs. Everett O. Fiske, Roxbury,	5.
A. A. Sweet, Newton,	50.
Friend,	3.
C. M. W.,	2.
Esther M. Torrey, So. Byfield,	5.
Jane C. Torrey, So. Byfield,	5.
Second Ch., Biddeford, Me.,	5.
Cong. Ch., Bradford,	18.
C. H. Sanders, Concord, N. H.,	5.
S. E. A. Sanders, Concord, N. H.,	2.
E. G. H., Somerville,	2.
C. E. P., Albany, N. Y.,	5.
A Widow's Mite,	1.
Mrs. G. C. Hill, Keene, N. H.,	25.
Mrs. L. L. Hutchins, Keene, N. H.,	2.
A. J. W., Woburn,	10.
Mrs. L. W. Peabody, Henniker, N. H.,	1.
Mrs. C. F. Peabody, Clarence, Io.,	5.
Double Ten Cir. King's Daughters, East Hartford, Ct.,	10.
M. P. Ford, Columbus, O.,	2.
Misses H. S. & E. C. Smith, Akron, O.,	1.
Three Friends, Somerville,	3.
E. L.,	1.
Henry Wood, Sycamore, Ill.,	10.
Mrs. F. P. Childs, Kansas City, Mo.,	1.
Friend, St. Johnsbury, Vt.,	2.
G., Westboro,	1.

H. E. Smith, Brooklyn, N. Y., $ 2.
S., Bath, Me., 1.
——, Portland, Me. 3.
Henry E. Palmer, Bath, Me., 25.
E. A. Newell, So. Hadley, 3.
M. A. C., Northampton, 1.
Mrs. W. S. Sumner, Hartford, Ct., 10.
Y. P. S. C. E., First Evan. Cong. Ch., Uxbridge, 14.
E. G. Sherman, Newport, R. I., 5.
Anna U. Reinhardt, Phila., Pa., 5.
Miss A. B. Glichrist, " " 5.
Friend, Warren, Ct., 25.
Mrs. H. E. Avery, Cambridge, 1.
Boarders, Broad St. House, Kennet Square, Pa., 5.
Cong. Ch., Hanover, Ct., 4.67
Lillian E. Johnson, Norwich, Ct., 5.
A Member of Cong. Ch, Allston, 25.
B., Wareham, 2.
Friend, Manchester, N. H., 1.
M. A. W., Boston, 2.
Mrs. M. L. G., Worcester, 1.
Mrs. S. C. P., Boston, 1.
S. J. Arms, De Land, Fla., 10.
Mr. & Mrs. J. Lake & Mr. and Mrs. S. D. Robertson, Rockford, Ill., 9.
S. W. S., Medford, 2.
M. P. and S. M. Kent, Gridley, Ill., 2.
L. J. L., Newburyport, 2.
W. P. Bingham, Dubuque, Io., 5.
H. A. W., Greenfield, 10.
Friend, Phillips Ch., Exeter, N. H., 1.
A Believer in Foreign Missions, 11.
Frank D. Lewis, Groton, 5.
N. N. Torrey, Groton, 2.
Friend, Hollis, N. H., 2.
M. M. Warren, 1.
Henry H. Proctor, Boston, 25.
Mrs. H. H. Proctor, " 10.
Cong. S. S., S. Hadley, 50.
J. W. R., Wayland, N. Y., 1.
Mr. and Mrs. C. C. Hoyt, Brookline, 10.
K. W. K., Norfolk, Ct., 2.
J. B. Westbrook, New York city, 100.
Albert S. Dunning, 5.
John Dwight, New York city, 100.
Mrs. E. S. Clark, Clifton Sp'gs, N. Y., 5.
Mrs. M. S. Worcester, " " 10.
P. L. Watts, Portland, Me., 5.
Cong. Ch., Gloversville, N. Y., 10.75
First Cong. Ch., Wellington, O., 12.06
C. E. S. of First Ch., Wellington, O., 17.94
Robert Allan, Camden, N. Y., 5.
Laura F. Pattangall, Brockton, 2.
Friend, Albany, N. Y. 5.
J. M. & F. C. Paine, E. Woodstock, Ct., 2.
Friend, Lockport, N. Y., 5.
Elmer W. and A. E. Welch, Haverhill, 6.
A Friend in Springfield, 1.
Oliver Church, Springfield, 10.
Cong. Ch., W. Woolwich, Me., 3.75
Rev. O. B. Conley, W. Woolwich, Me., 2.25
Mother and Daughter, New Haven, 10.
D., Pasadena, Cal., 5.
"Inasmuch," 1.
E. F. Burr, Lyme, Ct., 10.
Rev. M. L. Eastman, Royalton, Wis., 1.
C. E. Dearing, Gardiner, Me., 2.
F. D. S., Portland, Me., 2.
E. D. B., W. Springfield, 2.
E. Burnham, S. Boston, 1.
Friend, Waquoit, 5.
S. C. P., Lodi, Cal. 5.
Mrs. H. W. M., Norwood, 1.
From Two Sisters, 10.
Mrs. S. A. B., Hanover, N. H., 5.
Mrs. J. A. Leach, Saxton's Riv., Vt., 1.
L. C. W., S. Freeport, Me., 5.
N. W. Grover, Center Ossipee, N. H., 2.
Friend, Vt., 15.
Esther R. Holmes, Monson, 50.
Two Friends, Dane St. Ch., Beverly, 10.
Infant S. S. Class, Manchester, Vt., .35
Abner Kingman, Montreal, P. Q., 100.
Jas. L. King, New York city, 5.
Friend, East Orleans, 1.
D. J. Torrens, Friendship, N. Y., 5.
Andrew L. Nichols, Norwich, Vt., 1.
"Fathers' and Mothers' BibleClass," Central Cong. Ch., Fall River, 13.
Gertrude Ketcham, W. Mill Grove, O., 2.
Mary R. Cummings, Lisbon, N. H., 75.

Jr. C. E. Soc., Bridgewater, Vt., $ 1.30
Mrs. C. A. C., West Barnet, Vt., 1.
Friend, Manchester, N. H., 5.
E. S. Tracy, Canaan, Ct., 1.
Arial Kinney, Lowell, 2.
Dorothy Q. Kinney, Lowell, 1.50
"One Who Has Gone to Her Rest," Randolph, Vt., 1.
Jonas Wh te's S. S. Class, Plymouth Ch., Worcester, 12.
Friend, New Haven, Ct., 5.
Amanda B. Russell, Milford, N. H., 2.
L. M. C., N. Adams, 1.
Jun. C. E. Soc., Calvinistic Cong. Ch., Sandwich, 13.71
Ruth T. Bunner, New London, Ct., .10
L. L. " " " " .05
A. L. " " " " .75
Friend, " " " " .10
"Holyoke," " " " 50.
Mrs. L. Warner's S. S. Class, Salisbury, Ct., 1.50
L. W. Salisbury, Ct., 1.
R. S. Keith, Worcester, 10.
Mrs. Increase E. Noyes, Cambridge, 5.
Mrs. L. A. Bartholomew, W. Fairlee, Vt., 2.
Mrs. A. D. Lee, Madison, Ct., 2.
Mr. C. H. C., Windsor Locks, Ct., 5.
S. W. Little, Newbury, 5.
Miss M., Detroit, Mich., 1.
E. W. E., Newark, N. J. 5.
Martha E. Harrington, N. Amherst, 2.
Mrs. A. N. L., Fall River, 5.
Farmer's Fam., New Buffalo, Mich., 5.
Friend, Whitewater, Wis., 2.
Friend, Boston, 2.
Ladies' Mis. Soc., Ithaca, N. Y., 16.
C. E. S., Cong. Ch., Franklin, Vt., 8.25
E. M. A., Groton, Ct., 2.
Cash, .75
Mrs. J. B. Gleason, Arlington, 10.
Mrs. Abner Gay, " 1.
A. R., Wellesley, 5.
H. H. R., " 5.
E. L. R., " 5.
Friend, Lynn, 1.
A Poor Widow, .25
Cong. Ch., Warren, 25.
Y. P. S. C. E. and Friends, Dana, 3.47
Cyrus Carleton, Providence, R. I., 5.
Mrs. M. A. Porter, Windsor L'ks, Ct., 5.
S. M. W. and N. M. W., Westport, Ct., 5 50
Two Friends, Windsor, Ct., 5.
Friends in Hartford, Ct., 6.
"Inasmuch," 1.
Allen, 2.
Jr. C. E. So., Somers, Ct, 14.39
S. E. A. C., East Woodstock, Ct., 2.
The Misses Spear, Newton, 5.
Friend, Skowhegan, Me., 1.
Friend, Fryeburg, " 2.
Island Ave. Cong. S. S., Skowhegan, Me., 9.
C. M. Wells, Freewater, Ore., 1.
"Little Twigs" Miss. Band, Woodfords, Me., 1.
Friend, Woodfords, Me., 25.
A. E. B., Tiverton, R. I., 2.
C. F. B., " " 3.
K. P. G., Chelsea, 1.
Friend, Keene, N. H., 1.
Friend, Winchendon, 5.
H. R Huston, Cumerland Cen., Me., 5.
Mr. and Mrs. F. M. Underhill, Newburyport, 5.
King's Daughter, Claremont, N. H., 2.
P. C. H., Groton, 1.
G. A. B., New Haven, Ct., 1.
Cong. S. S., Harvard, 9.00
Friend, New Bedford, 2.
"In His Name," Rosendale, Wis., 5.
Herbert Kilby, Eastport, Me., 1.
Cong. S. S. and Y. P. S. C. E., Warner, N. H., 3.
E. Adams, Waterloo, Io., 1.
Grace Ch., So. Framingham, 76.75
S. W. D., Keene, N. H., 1.
Mrs. H. D. Burnham, Dunbarton, N. H., 2.
H. B. R., N. Billerica, 5.
J. R., Brooklyn, N. Y., 5.
Friend, 2.

Friend, $ 1.
Joe, 2.
G. W. Bosworth, Amherst, N. H., 3.
Sa'em, 5.
Mem. Cong. Ch., Sayiesville, R. I., 10.24
C. E. Soc. of Mem. Cong. Ch., Sayiesville, R. I., 2.41
C. E. Soc. and Friends, Cheshire, Ct., 6.
Mrs. Church, Douglas, 2.
J. F. H., Otto, N. Y., 1.
Cash, Durham, N. H., 1.
Two Sisters, St. Petersburg, Fla., 6.
Friend, Springfield, 2.
E. M., 1.
Hayes Bigelow, Tarpon Springs, Fla., 5.
"West Saticoy," 1.
Thank Offering, Norwich Town, Ct., 1.
Friend, Gloucester, 2.
E. S. W., Hartford, Ct., 2.
Friend, Northfield, Minn., 5.
Mrs. H. F. Hovey, Jericho Cen., Vt., 1.
Jordan Bros., " " " 4.
Friend, S. Hadley, 2.
W. H. Davis, Kane, Pa., 5.
S. T. H., Providence, R. I., 5.
Friend, New Bedford, 1.
A. H. C., Providence, R. I., 5.
Friend, Addison, Ct., 1.
Friend, Winterport, Me., 1.
Friend, Portsmouth, N. H., 5.
Mrs. F. E. Shearer, Binghamton, N. Y., 5.
L. P. Evans, Dover, Me., 5.
Friend, Middlefield, .50
Friend, Concord, N. H., 3.
H. M. B., A. F. B, and A. E. B., Portland, Me., 4.
Mrs. H. R. Williams, Port Huron, Mich., 2.
Sophia and Edward Rice, Palmer, 1.50
Juliet A. Lamprey, Providence, R. I., 1.
Mrs. Kissling, Pratum, Ore., 1.
"$1 Unexpectedly Rec'd," Andover, 1.
Paris, Canada, per E. D. S., 22.
Friend, Dorchester, 1.
Mrs. R. J. F., Dorchester, 1.
Eliza Goff, Providence, R. I., 2.
R. H. Stearns & Co., Boston, 100.
M. W. C., Newton, 5.
M. T. A., Waltham, 2.
N. S. H., Las Cruces, N. M., 2.50
Mrs. K., Marlboro, N. H., 1.
C. E. S. and Friends, Cheshire, Ct., 13.08
A. W. B., Ottawa, Kan., 5.
Frances E. Webber's S. S. Class, Center Cong. Ch., Meriden, Ct., 4.50
Davison Family, Rochester, N. Y., 12.
Cong. S. S., Carmel, Mich., 9.
Friend, Canal, Dover, O., 1.
Prim. Dept., S. S., 1st Ch., Akron, O., 8.42
Prim. Dept., S. S., 2d Ch., Winsted, Ct., 5.
Cong. Ch., No. Java, N. Y., 7.25
Y. P. S. C. E., No. Java, N. Y., 2.50
Friends, Westchester, Ct., 5.
C. D. H., Waterford, Vt., 1.
J. H. Summers, Jacksonville, Fla., 1.
Y. P. S. C. E., Lisbon, N. H., 9.25
Miss A. W. T., and J. W. T., New Bedford, 2.
H. L. Hubbard, Henrietta, N. Y., 3.
W. D. R., East Bloomfield, N. Y., 5.
Mrs. Chas. H. Lemmon, Cleveland, 2.
"Eradicator Money," Worcester, 2.50
Friend, Chelsea, 1.
A. M. Peters, Bluehill, Me., 2.
Y. P. S. C. E., Cong. Ch., Bristol, R. I., 10.
Y. P. S. C. E., Cong. Ch., Liverpool, N. S., 4.
Miss Nesbitt, Plainfield, Vt., 1.
Y. P. S. C. E., Cong. Ch., Meredith, N. H., 10.
Three Friends, Second Ch., Biddeford, Me., 3.
Thos. Bridgman, Northampton, 1.
Friend, Reading, 1.
H., Ellington, Ct., 3.
Nathan Clark, Copenhagen, N. Y., 5.
R. Dunning, Washington, D. C., 5.
A. B. C., Merrimack Co., N. H., 5.
Mrs. M. M. Frisbie, Unionville, Ct., 25.
H. S. D., Middletown, Ct., 1.
Cora E. Johnson, No. Berwick, Me., .20
Cong. Ch., Alma, Kan., 3.05

C. B., Orange, N. J., $ 5.
Mrs. Sarah Z. Pease, Chicopee, 5.
Cong. Ch., Bedford, 9.
Rev. J. C. Halliday, Orange City, Fla., 5.
Friend, Newton Center, 10.
"Fathers and Mothers' BibleClass," Central Cong. Ch., Fall River, 8.
Friend, "Mass., 3.
"A Brother," Paterson, N. J., 2.
J. H. Upham, Thornton's Ferry, N. H., 2.
E. C. & J. W. Griffin, Portland, Me., 5.
Friend, Northfield, Minn., 1.
S. D. Thorpe, Boothbay Harbor, Me., 2.
Jamaica Plain, 5.
A. M. P., Portland, Me., 2.
O. M. S., " " 1.
Two Little Boys in Wellesley, 1.85
Friends, Wellesley, 11.
A. B. P. W., Boston, 5.
R. C., N. Cambridge, 1.
Mrs. Jessie T. Brown, Springf'd, Ill., 5.
Mrs. O. H. Howes, Rockland, 1.
Rita L. Howes, " " .50
Martha E. Larned, Webster, 2.
A. T. Ballantine, Nashville, Tenn., 5.
C. W. Titcomb, Farmington, Me., 1.
Three Friends, Hudson, N. H., 7.25
C. H. Hitchcock, Hanover, N. H., 6.
E. L. M. Hayward, Fitchburg, 1.
Rec'd thro' *Advance*, Chicago, 35.
Mr. Ford's Bib. Cl., Euclid Ave Ch., Cleveland, O., 25.
Horace Ford, Euclid Ave Ch., Cleveland, O., 5.
C. E. S., South Cong. Ch., Peabody, 5.
Jr. C. E. S., " " 2.
Friend, Peabody, 2.
Friend, 1.
C. H. Collins, 10.
H. J. L., 5.
Friend, 1.
Old South C. E. S., S. Weymouth, 6.50
Friend, Middleboro, 2.
Emma A. Dennis, Cleveland, O., 1.
First Cong. Ch., Greenfield, 10.
A. B., Boston, 2.
Friend, Holyoke, 1.
Two Friends, W. Brattleboro, Vt., 50.
K. H. L., Montclair, N. J., 1.
Friends, Machias, Me., 2.
Mrs. J. E. B., Boston, 1.
M. E. S., Keene, N. H., 5.
W. J. Sewall, Keene, N. H., 3.
E. N. H., Townsend, 1.
Mr. & Mrs. F. F. Raymond, 2d, Newtonville, 5.
C. M., Roxbury, 2.
Mrs. M. T., Brooklyn, N. Y., 10.
Julia E. Ward's Bib. Cl., Kirk St. S. S., Lowell, 10.10
Mrs. J. C. Bryant, Gardner, 2.
Mrs. Edward Webb, Oxford, Pa., 2.50
Friends, Belchertown 7.25
Jeannette Crewdson, Burden, N. B., 1.25
C. E. S., Second Ch., Chicopee Falls, 5.50
King's Daughter, Florence, 2.
Friend, Westhampton, 1.
Friend, Springfield, 10.
Marie, Plymouth, N. H., 10.
Two Friends, Portland, Me., 30.
Friend, Stowe, Vt., 1.
Friend, New Britain, Ct., 5.
C. E. S., Cong. Ch., Sheldon, Vt., 10.
E. S. W., West Boylston, 2.
Friend, Hot Springs, N. C., 5.
Friends, Stoneham, 1.50
"Connecticut," 50.
Mrs. G. L. Roberts, Hartford, Ct., 2.
Mrs. A. H. W., Peabody, 2.
Mrs. M. N. Phelps, Foxboro, 10.
H. F. Lamson, Auburndale, 10.
Mrs. Elma Brown, Dumont, Io., 1.
Two Friends, Chicopee, 2.
Friends, Spearfish, S. D., 21.
Cong. Ch., Winnefka, Ill., 5.
J. E. McGown, Clinton, 2.
Friend, Central Ch., Boston, 25.

Total,	$3,621.26
Previously Acknowledged,	7,221.71
Grand Total,	$10,842.97

A Conference on Church Federation

The Conference of Churches and Christian Workers in New York city, Feb. 1, presided over by Mr. William E. Dodge, is a sign of the general trend of thought and action in all departments of life. The trust or business combination is inevitable. The same economic development is bound to appear in social and ecclesiastical realms and with far less threat of evil. Combination in the ecclesiastical world is wholly opposed to self-interest and conducive to the cause of the common kingdom for which churches exist. Federation has proceeded so far and served so admirable a purpose in the city of New York that it seems wise and timely to extend the movement over the nation. The many partial efforts being made to draw together in practical service our dissevered Protestantism, such as the Evangelical Alliance, the Home Missionary Union in Maine, the recent combination of the Connecticut Bible Society and the State Sunday School Association and the Vermont plan copying that of Maine, would become more efficient in their unitive influence and effective beyond state borders.

The conference of Thursday afternoon in one of the spacious parlors of the Y. M. C. A., Twenty-third Street and Fourth Avenue, was quite informal, and a dozen of the sixty-five delegates present, ministers and laymen, took part in the discussion. Rev. E. B. Sanford, D. D., presented a statement of the genesis and growth of the federative idea as applied to church work and claimed that the time is ripe for a wide and general movement. The Congregational representatives in discussion were Rev. E. T. Root of Providence, Rev. J. H. Ecob, D. D., recently of Denver, and Rev. H. S. Bliss of Upper Montclair, N. J., who was appointed upon the committee to formulate a possible plan of action. Professor A. T. Perry of Hartford was secretary of the meeting.

The evening session in the assembly room of the Charities Building, with Rev. Joseph Anderson of Waterbury, Ct., as chairman, was addressed by Rev. E. Walpole Warren, Pres. W. D. Hyde and Pres. J. H. Barrows.

Dr. Hyde gave a sketch of the practical working of co-operation in home missions in Maine for the past seven or eight years. He styled the union a religious trust, and declared that a small faction of the brains and energy employed in business trusts, applied to the restriction of cut-throat competition between feeble churches and the establishment of comity between missionary societies at home and abroad, would strengthen the churches, encourage their clergy, and save much money. The excellent success of the Maine experiment, in which five denominations unite to enforce these neglected principles of fraternity and common sense, indicates that similar plans will operate elsewhere.

President Barrows spoke upon The Unifying Power of Christ, and made it plain that in the Christ of history is the power which makes co-operation not only possible, but desirable. The attempt to conquer China and Japan with seventeen different kinds of Christianity is both foolish and unchristian. The federation of the colonies is the model for the churches to remember, preserving liberty while achieving union. Then love, righteousness and sound doctrine will find free play.

The session of Friday morning discussed and adopted the report of the committee, inaugurating a national federation of individual churches and Christian workers, and providing a centralized bureau for all movements in which Protestant Christians of every name may unite. Rev. Walter Laidlaw, Ph. D., the skilled statistician of the federation in New York, gave the results of the movement in an able paper.

A. W. H.

Rev. W. W. Eddy, D. D., who died in Beyrout, Syria, Jan. 28, aged seventy-four, was a graduate of Union Theological Seminary and went to Syria as a missionary of the American Board in 1851. Since the formation of the Presbyterian Board he has been under its direction. With Dr. H. H. Jesup he started the theological seminary in connection with the Syrian Protestant College in 1869. His widow, one son and two daughters are engaged in mission work. Dr. Mary P. Eddy is the first woman physician admitted to practice in Turkey. One son is a physician at New Rochelle, N. Y.

XUM

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 12, at 10 A. M. Topic, The Federation of Home Missionary Work. Speakers, Rev. Messrs. George A. Hood and Alexander McKenzie.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

SUFFOLK WEST ASSOCIATION, Hotel Bellevue, Boston, Feb. 12, 11.30 A. M.

HAMPSHIRE ASSOCIATION, Edwards Ch., Northampton, Feb. 13, 10.30 A. M.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, Feb. 13, 9.30 A. M.

ABINGTON'S NEW PASTOR

The First Church of Abington, after being pastorless many months, has now a settled pastor, Rev. De Mont Goodyear, who was ordained and installed last week Wednesday. The council convened in the afternoon, as usual. At the public evening services Rev. W. S. Eaton of Revere preached, and Rev. W. S. Fritch, formerly pastor here, now of Attleboro, offered the prayer of installation. Dr. R. C. Houghton, pastor of First Church, Chelsea, with whom Mr. Goodyear has been associated as pastor of Chester Avenue Chapel, Chelsea, also had a part on the program.

Mr. Goodyear was formerly a Methodist and is a graduate of Boston University. During several years of his study there he occupied his Sundays with Sunday school work and evening preaching at Chester Avenue Chapel of First Church, Chelsea. In the neighborhood of this flourishing center of Christian activity he and his wife have accomplished telling work among a class of people not much given to church attendance, and their departure has caused deep regret both at the chapel and at First Church, of which Mr. and Mrs. Goodyear became members not long ago. The conduct of the chapel work in Chelsea will now probably be intrusted to Allen A. Stockdale, who has preached several times there. He has been preaching at Truro, Mass., and is now studying at Boston University.

OF SPECIAL NOTE THIS WEEK

Two Western revivals result in the organization of churches.

Vermont young people's societies show sense and enterprise in combining their annual gatherings.

That western Massachusetts Congregational club strikes out.

The midweek meeting plan of a Maine church.

Another successful debt-raising personally conducted by a New Hampshire pastor.

REVIVALS IN WESTERN FIELDS

Rev. E. E. Webber of KINGSLEY, Io., closed, Jan. 22, a series of two weeks' meetings in a schoolhouse nine miles north of the town, in which a number of persons were converted, some of them heads of families. Several Christian families live in the neighborhood and, as a result of the interest awakened, a church will be organized at once. For the present Mr. Webber will take it under his care. He is now helping the pastor of Riverside Church, SIOUX CITY, in evangelistic meetings.

Supt. J. D. Stewart has been assisting Rev. E. L. Wismer in evangelistic meetings in the sod church at CUMMINGS PARK, an out-station of Taylor, Neb. About 25 were either converted or reclaimed and the whole community deeply interested. A preliminary organization was effected Jan. 22 with 17 members. Several more are ready to unite. Mr. Wismer will take care of the field in connection with Taylor.——The two weeks' evangelistic services at WAHOO, in which Rev. J. B. Stocking was assisted by Evangelist A. T. Reed, proved a great blessing to church and community. His direct and simple methods quickened and strengthened Christians, and there were a number of hopeful conversions. Of the 11 persons uniting Jan. 14, seven were adults, two being heads of families.

At RUSSELL, KAN., Evangelist Layfield held union meetings for three weeks in January. After the first week the largest church was filled and often would not hold all who wished to hear plain gospel truth. Of the 82 converts, all but four have already indicated their desire to unite with some church.

At WHEATLAND, Wyo., a general quickening of the church and the reception of 19 to membership, 18 on confession, are the first fruits of special meetings held by the pastor, assisted by Supt. W. B. D. Gray.

THEOLOGICAL SEMINARIES

Bangor

The Junior Class met lately with Professor and Mrs. Sewall for a Shakespearean reading.——Secretary Harbutt of the Maine State Missionary Society and Secretary Hood of the C. C. B. S. have lately addressed the students.——The second of the series of debates by the Rhetorical Society took place Jan 31 on the question: Resolved, that the church is losing its hold on the masses. Mr. Harrison of the Senior Class read the paper, on Christ as a Social Reformer. Professor Sewall presided.

Andover

The midyear examinations in all departments occurred Jan. 30-Feb. 2.——Mr. L. W. Snell, a Senior, is conducting a class of academy students in a study of the life of Christ.——The six Commencement speakers of the Senior Class have been announced: D. E. Burnham, F. W. Flood, J. N. Haskell, W. W. Rockwell, L. W. Snell, A. H. Stoneman.——The subject of Prof. B. P. Bowne's course of lectures, which began Feb. 5, is The Philosophical Basis of Theism.——Mr. A. C. Furbush is supplying at East Providence, R. I.——At the last meeting of the church history seminar papers were read on The Religious Character of St. Athanasius and St. Augustine.

Hartford

Mr. Hawkes preached at general exercises last week.——Haydn's Creation was rendered by the Choral Union in Fourth Church, Jan. 30.——At the Senior seminar in theology certain members discussed phases of evolution.——At the Conference Society last Tuesday, H. G. Howe, M. D., gave practical medical hints to the students of especial value to those looking forward to frontier or missionary work.——Dr. J. L. Barton of the American Board addressed the regular missionary meeting this week Wednesday.——Wilbur A. Reaser of New York lectured, Feb. 1, before the Art Society on Dutch Art of Today.

Yale

In connection with the class in missions taught by Mr. J. P. Deane lectures are being delivered by the faculty. Last week Professor Porter presented the Missionary Idea in the Old Testament.——At the Biblical Club the papers were on The Doctrine of Freedom in the Koran and Gilbert's Revelation of Jesus.——The Mormon Problem has been recently presented in an address by Rev. J. D. Nutting of Utah.——The Leonard Bacon Club has enjoyed as lecturers: Rev. J. C. Wilson of Brooklyn, Dr. Gladden, Bishop Vincent and Miss Jane Addams of Chicago.

Union

The new catalogue shows 118 students registered. The slight falling off over previous years is due to the raising of the standard of admission.——Professor Brown has sailed for Europe, to remain a year, working on the new Hebrew dictionary. His seminary work will be carried on by Professors Briggs and Fagnani.——President Hall is absent two weeks for service as Harvard preacher.——Sunday afternoon services in Adams Chapel have been resumed and are well attended.

CLUBS

MASS.—Realizing that the city hotels sell intoxicating drinks, the Connecticut Valley Club has decided for the present to meet at the churches. The first of these gatherings was held with First Church, Springfield, and was well enjoyed by the 100 members and friends present. A resolution was passed appointing a delegate to represent the club in a protest at Boston against relaxing the laws on gambling. Rev. C. F. Carter of Lexington gave the principal address on The Nature of Spiritual Authority. Dr. P. S. Moxom presided, and the ladies of the church provided a bountiful repast.

NEW ENGLAND

Boston

[For other Boston news see page 182.]

Mrs. Louise L. Blackmore of Brighton addressed the Monday Ministers' Meeting on Music in Relation to the Church Service. Unity in the service and the methods of co-operation by pastor and people were discussed.

Jamaica Plain, Central. Two weeks of special services have been profitable, the pastor, Dr. C. L. Morgan, being assisted by Dr. Allbright and Rev. C. A. Dinsmore. Last week Sunday night about a dozen persons expressed their desire for conversion.

NEPONSET.—*Trinity.* Since the beginning of the present pastorate, about six months ago, the church has shown a renewed interest and greatly increased activity in all branches. The attendance at the morning service has increased from about 75 to 125 and at the evening service from about 60 to 140. The average S. S. attendance has never been so large as at present. A Junior C. E. Society of over 50 members, a young ladies' society and a circle of King's Daughters have been organized.

Massachusetts

NEWTON.—*Eliot.* Last Sunday evening the Boston City Missionary Society held its 83d anniversary with this church successfully. The secretary, Rev. D. W. Waldron, read his annual report, and addresses were made by Pres. R. H. Stearns and Rev. Messrs. W. H. Davis, D. D., and O. S. Davis.

QUINCY.—Under the wise leadership of Rev. K. H. Hendrikson the Finns of the city have organized a thriving Congregational church and have a commodious building well under way.——*Bethany* had a net gain of 16 members last year. Contributions to missionary purposes were larger than for years.

NORWOOD.—*First* held recently an impressive and largely attended Moody memorial service. The pastor, Rev. C. F. Weeden, presided and was assisted by the neighboring pastors and laymen. Messrs. F. O. Winslow and Henry M. Moore gave personal reminiscences of the great evangelist and a vigorous and graphic sketch of his life and final hours. Mr. C. L. Estey sang Mr. Moody's favorite hymns with fine effect. This is the last church in which Mr. Moody spoke in this section of the country. An offering for Northfield amounted to $330.

CANTON.—A quiet but united effort to rouse Christians has been going on in this town and the neighboring places, Sharon and Stoughton, and among the several denominations. At the outset a single leaflet was distributed and read to the congregations urging a closer following of Christ and definite prayer every day until Easter. The effect is already apparent. Special meetings have been held in some cases.

LUDLOW CENTER.—*First* received 18 to membership at the January communion and expects to receive others soon. The C. E. work has started afresh with 20 members.

SPRINGFIELD.—*South.* A pleasant feature of the work of the chorus which sings at the vesper services is its occasional gatherings for sociability. The ladies of the chorus recently entertained the men, and the favor will be reciprocated.——*First.* The ladies of the Woman's Home Missionary Society netted over $100 by providing the recent Congregational Club supper. A new piano has been secured for the Bible school through the efforts of

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Safeguards the food against alum.
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ROYAL BAKING POWDER CO., NEW YORK.

the retiring superintendent and others.—*Faith.* The new rooms recently added at once proved their value at the roll-call, Jan. 24

Maine

SKOWHEGAN has a new order for its midweek prayer meeting. Twenty minutes are given to prayer and testimony, 20 minutes to Bible reading, led by the pastor, and 20 minutes to some practical question of Christian life or church work.

BINGHAM, Rev. J. C. Gregory, pastor, has recently been greatly quickened under the evangelistic services of Rev. C. L. Parker. His work in the Wilton church is also highly spoken of.

AUBURN has much interest in revival meetings under Evangelist Whitney. Some persons have expressed a desire to live Christian lives.

New Hampshire

[See also the Broadside, page 208.]

OSSIPEE.—The late John Canney left his homestead and the sum of $5,000 to the citizens of this place for the support of preaching. The Congregational church being the only religious organization has benefitted by the above inheritance and the church and citizens gave a twofold unanimous call to Rev. G. A. Lockwood, late of Kennebunk, to become their pastor. With his family the new pastor has moved into the pleasant parsonage and has begun work. On leaving his former parish Mr. Lockwood was generously reminded of the people's esteem for him by several fine gifts.

HOOKSETT has unusual cause for rejoicing over its freedom from debt for the first time in many years. The expense was incurred by repairs upon the church, and has been a heavy burden. The first of January the pastor, Rev. W. S. A. Miller, announced that the debt must and would be lifted, and that he personally would solicit the funds, calling upon members of the church and society. His canvass was steady, persistent and complete, and on the third Sunday in January he made his report that the entire debt was provided for.

LITTLETON.—The first Sunday in February was observed as "colonial Sunday," with a large chorus and an address by the pastor, Rev. W. F. Cooley, on The Other Side of Congregationalism. The offering on foreign mission day amounted to nearly $350. The Sunday school has voted to increase the sum by $20 from last year's contributions. Rev. F. G. Chutter, a former pastor, recently gave a reception to his large S. S. class at his home with a generous hospitality. Stereopticon views of Jerusalem and vicinity were the leading feature of the entertainment.

PEMBROKE.—Under the auspices of the Ladies' Aid Society one of the pleasantest socials ever held here was enjoyed by a large company. The program included a fine supper under the charge of Mrs. Bourne, the pastor's wife, readings, and music, vocal and instrumental, concluding with an operetta rendered by 14 in Quaker costume. A good sum was realized.

WINCHESTER appropriately celebrated the 164th anniversary of its organization Feb. 1. A social gathering was held in the afternoon, followed by a business meeting and a banquet and roll-call.

NEWFIELDS.—By the late death of Mrs. Martha S. Paul, the church loses one of its most prominent and worthy members, and the town a woman held in highest regard.

Vermont

WEST BRATTLEBORO.—The chapel has just been furnished with 60 new oak chairs by the generosity of a member. Besides meeting its financial obligations and dealing generously by its pastor, this church of about 125 resident members contributed last year more than $1,000 for benevolences and home expenses each.

SHARON.—Rev. E. A. Whittier closed Jan. 22, a two weeks' evangelistic campaign, which resulted in 40 or more conversions. The work continues. A commendable feature has been the spirit of unity and fellowship between the churches.

BURLINGTON.—*First.* The expense of the repairs recently made on the edifice was $2,600, which is covered by subscriptions, some of them not due till April 1.

BRISTOL.—The Ladies' Home Circle has provided a new carpet for the audience-room of the recently dedicated church.

Plans are being made for a Twentieth Century Convention, to be held at Burlington, Dec. 31-Jan. 2, 1901, jointly by the state organizations of Christian Endeavor, Epworth League and Baptist Young People's Societies. Representatives of these societies have met and appointed committees. The general topics will be: What Our Churches Have Accomplished During the Nineteenth Century, The Resources and Opportunities of the Church of the Twentieth Century. This joint convention will take the place of the separate annual gatherings of the three societies this year.

Rhode Island

BRISTOL.—Interesting services were held on the evening of Jan. 31 to commemorate the 75th anniversary of the local Woman's H. M. S. The total amount of money raised by the society during its history is $12,000. Mrs. Kellogg of the Boston office told of the work done by the Massachusetts and Rhode Island W. H. M. A.'s. A historical address was given by the pastor, Rev. T. N. Owen, on The Vision of the Wounded Lord. The appointing of a missionary committee by the church has proved a success. During January the C. E. Society, the Sunday school and the Woman's Foreign Missionary Auxiliary have sent away special offerings. The "forward movement" has reached Bristol.

Connecticut

BRIDGEPORT.—*West End.* The benevolence plans for the coming year include the issuance of shares of missionary stock, $5 a share, to raise $1,000. Classes for the study of missions, missionary rally days are arranged. The missionary fund is to be one, and all persons are to be persuaded to give and to sacrifice in order to give largely. Rev. C. F. Stimson is pastor.

NEW HAVEN.—*Center* reports as one of its most live institutions the Business Men's Bible Class, conducted by Professor Curtis of Yale.

NORTH HAVEN.—Attention was called to the fact that at the last communion of the five persons received into the church the average age was above 72 years, a rare showing.

NORWALK'S King's Daughters have completed raising $300 for building a new parsonage in the West.

MIDDLE STATES

New York

[For New York city and Brooklyn news see pages 194 and 215.]

THE SOUTH

[For news from Georgia, South Carolina, Alabama and Tennessee see Broadside, page 195.]

THE INTERIOR

Ohio

CINCINNATI.—*Storrs*, after several months' waiting, has secured Rev. R. Harris and his wife, Rev. Bertha Harris, as co-pastors. The effect of their enthusiastic labor is already apparent, both in the church and the Sunday school. Since November about 50 additions have been received, and the school has grown largely.—*Columbia.* Mr. A. G. Collins and wife, members here, have recently removed to Ree Heights, S. D., where a new pastorate opens up with much promise.

ASHLAND held a jubilee the evening of Jan. 19 to celebrate the payment of its long-standing debt of $4,000 and the success of the year's work. Over 200 persons sat down to supper.

Continued on page 212.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DAVIS—In Amherst, N. H., Abba A., widow of Dr. J. G Davis, pastor at Amherst from 1844 to 1894, aged 90 yrs.

FROST—In Riga, Monroe Co., N. Y., Jan. 10, N. Jerome Frost, in the 64th year of his age. He was deacon in the Congregational church, as his father had been before him, and for years superintendent of the Sunday school. His wife and four children survive him. His death, from heart failure, was sudden and painless.

HUMPHREY—In Oak Park, Ill., Jan. 26, Elizabeth J., widow of Rev. John P. Humphrey, in her 84th year.

ROLLINS—In Wellesley, Jan. 13, after a brief illness, Theodore Bigelow, eldest son of the late Maj. Hiram Rollins.

WILLIAMS—In Pomfret, Ct., Jan. 22., Clara Coolidge, widow of Dr. Lewis Williams, aged 80 yrs.

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We do not expect to find admirers for this chiffonier in uncultivated circles any more than we expect of the average schoolboy that he should understand the nodes of the moon. But to the man or woman who is artistic we offer it without comment.

The bare facts are these: It stands 80 inches in height and is over 40 inches wide. It has the bombe sides, so fashionable in lacquer work. The wood is a very light grain of Frontera mahogany, with solid brass trimmings.

We have three more pieces (bed, bureau, and toilet table) in harmony with this design, so that together they constitute a 4-piece set. It is comparatively inexpensive.

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Church Glass and Decorating Company of New York

MEMORIAL WINDOWS MEMORIAL TABLETS
MURAL DECORATIONS

Numbers 3, 5 and 7 WEST 29th STREET, NEW YORK

Continued from page 211.

Illinois

[For Chicago news see page 194.]

MAKANDA.—An independent movement, led by Rev. J. L. Grantham, was started in this place some weeks ago. Special meetings were in progress when Rev. R. W. Purdue was invited to the field for a week's service. At the services in a large schoolhouse the attendance was large. Conversions began the first evening and continued increasingly at every service. In less than a week 77 names were given for the organization of a Congregational church, and with that number of charter members the church has been organized. A council of recognition will be called soon.

ALBION.—*First.* Rev. D. M. Brown, the pastor, has conducted meetings which resulted in 14 accessions, 11 on confession. A rousing Moody memorial meeting was recently held, all local churches joining. Steps were then taken to organize a Moody Memorial Library and Reading-room Association.

Indiana

INDIANAPOLIS.—*Mayflower.* Rev. R. S. Osgood, who has accepted the pastorate, begins work Feb. 18. Four sections of the Ladies' Society alternate in furnishing a weekly supper.——*Plymouth.* A large congregation heard the closing discourse of Rev. F. E. Dewhurst after his eight years' pastorate.

Michigan

GRAND RAPIDS.—*East.* The debt has been entirely wiped out.——*Plainfield Avenue.* The project of building a new brick or brick veneer church has been revived and will be encouraged.——*First.* A new feature is the reorganization of the missionary societies into one body, in which men and women participate, with a Friday afternoon study class and a Wednesday evening missionary concert once a month

DETROIT.—*First.* At the rental of pews for the coming year the unprecedented sum of $13,000 was raised, and other sittings are wanted. The last communion saw 31 added to membership, 24 on confession.——*Fort Street.* The January communion added 27 new members, 22 on confession.

THE WEST

Missouri

SPRINGFIELD is moved by unusual religious interest, which is shared by Drury College. Beginning Jan. 1, nearly all the churches of the city united in services which have since been held daily under the leadership of Major Cole of Chicago. Nearly 300 have already professed conversion. Fifteen or more of these are students of the college. The services of the Day of Prayer were very impressive. The sunrise prayer meeting, the morning meeting, addressed by Rev. F. L. Ferguson of St. Louis, the after meeting, led by Major Cole, and a wonderful testimony meeting in the early evening were events of a day which will long be remembered by those participating.

Nebraska

LINCOLN.—A second German church has been organized, which enters upon work with bright prospects. The first church had become so large that either division or a new house was necessary. Many Russian Germans in another part of the city were willing to unite in a new enterprise. After Superintendent Eversz canvassed the field with Rev. E. C. Osthoff the new movement was decided upon, 120 going out of the old organization to form the new and as many more uniting from without. A large number will also join the old church, so that its strength will be little reduced. Both organizations will be self-supporting, and the new one will proceed at once to erect a house of worship about a mile from the old one. Mr. Osthoff will be the pastor.

Colorado

DENVER.—*Plymouth.* Mr. Frank Trumbull has given much pleasure by fitting a room in the edifice delightfully for the special work of the primary Sunday school. Beautiful pictures with appropriate appliances add much to the efficiency of this department. This gift Mr. Trumbull makes in memory of his father. Dr. F. T. Bayley recently welcomed 27 new members.——*Boulevard* received 15 members at the last communion.

Education

—— It is significant that the next meeting of the National Educational Association has been called to meet in Charleston, S. C., next July. This action is based on the conviction that such a meeting would do much to help on the educational revival in the South, now so apparent to observers.

——The mid-year examinations at Wheaton Seminary, Norton, Mass., have just occurred, together with the usual social features. Mlle. Emilie Hugel, a native of France, has been engaged as an additional resident teacher for the classes in French. On the day of prayer for colleges, Rev. D. S. Clark, D. D., spoke. Mrs. George H. Gould of Worcester recently gave a lecture on Shells, illustrating it with many fine specimens of her own collection. The art lectures of Miss Julia Osgood will probably begin in the latter part of this month.

—— At the last Commencement of Yankton College, South Dakota, Dr. Pearsons, on the wise condition that all debts and current expenses should be paid up to March 1, 1900, offered to give the college $50,000. This meant the raising of $30,000 in about eight months. Heroic efforts have been made, and considerable sums have been raised within the state. But now that nearly all the friends of the college have been seen there remain about $6,000 to be raised in twenty days in order to secure Dr. Pearsons's pledge. President Warren writes that if the object is gained, "Pay as we go" and "Get our money before we spend it" are to be Yankton's mottoes. It will be a great thing for this or any college to have this the established policy.

The Palm

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The Business Outlook

The outlook for the general business situation is improving, and as the spring season advances all classes of merchants and manufacturers are looking for very active trade. A number of staples, together with security values, have risen this week, notably anthracite coal and cotton. The influence of colder weather has also been perceptible in the wheat market, much of the winter crop being unprotected by snow. Cotton has risen, owing to a much improved foreign demand and the report of the abandonment of exceedingly large English crop estimates. The present price of cotton is the highest in a number of years.

Iron and steel prices are shaded in some instances slightly, but the situation on the whole is very strong, and the outlook for great earnings during the current year is very promising.

Railroad earnings are the best testimony to the active business of the entire country. For the third week of January, sixty-four roads reported gross earnings of $8,500 000, a gain of 14 9 per cent. over the same week a year ago. For the month of December, forty-eight roads reported a gain of gross earnings of 9 per cent. and a gain of net earnings of 11.2 per cent.

The mild weather has unfavorably affected the distribution of retail trade, although the latter is now better with the advent of this cold snap.

The market for raw wool is very firm, though sales are somewhat smaller. Woolen goods are holding advances recently made and the cotton goods situation remains as strong as ever.

The current demand for shoes is rather quiet, the weather conditions having been against a large consumption of winter foot wear. Leather is quiet and hides are about steady.

Bank clearings continue to show a shrinkage from last year's immense aggregates. The total for January at eighty cities was $7,594,841,879, a total of 8.6 per cent. smaller than that of December, and 15 per cent. less than January a year ago. Outside New York the clearings of seventy-nine cities for January exceeded those of January a year ago by nearly 6 per cent. It should be pointed out right here that this shrinkage on clearings is not due to any falling off in trade, but to a decided decline in speculation on the New York Stock Exchange. During January of this year the stock market was intensely dull, while a year ago it was booming with transactions aggregating over one million shares a day.

During the past week the speculative market, particularly that of Wall street, has undergone a complete change, namely, from great dullness to quite a degree of activity. It is quite clear that we have broken away from foreign influences, especially relating to the South African war, and that stocks being in strong hands and liquidation having been completed during the December panic the powers that be in Wall Street are disposed to make an active market at advancing prices. Our Boston market remains almost as quiet as during January, although a little better inquiry is noted for the better class of stocks.

Temperance Instruction Once More

Last week, in our editorial comment on a statement by Mrs. Mary H. Hunt, we said:

Mrs. Hunt, if we understand her, has sought, with her supporters, to induce the legislature of Massachusetts to decide the question concerning which experts differ, and to vote that the teaching which she approves shall be enforced under penalty by the exclusive use in the public schools of text-books of her choosing.

Mrs. Hunt desires to say that this comment of ours is not true; that she has never sought to influence the Massachusetts legislature or any other legislative body in the ways specified. We will not prolong this controversy with Mrs. Hunt, and so far as she is concerned our columns are now closed to that particular aspect of the large question involved.

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If you are like some others you may have made some *investments*, because of the eloquent words of some "agent." To your sorrow, money has been "tied up" or seemingly lost. We are proposing, at the suggestion of friends, soon to visit the West, including the mining section and, "the home of mortgages." Can we look up any of your property for you?

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Financial

C M
B. R. T.

The financial situation has completely changed during the last few days, and in our weekly market letter, now ready for delivery, we present a few bear and bull factors affecting the future course of prices. We call your particular attention to Brooklyn Rapid Transit, Pressed Steel Car, Am. Steel & Wire and U. S. Rubber. A copy will be mailed upon application and we respectfully solicit a share of your patronage.

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Ninety-Third Semi-Annual Statement, Jan., 1900.

SUMMARY OF ASSETS.

Cash in Banks	$350,877.87
Real Estate	1,753,973.36
United States Bonds	1,932,540.00
State Bonds	26,000.00
City Bonds	727,392.49
Rail Road Bonds	1,076,310.00
Water Bonds	93,200.00
Gas Stocks and Bonds	143,800 00
Rail Road Stocks	4,848,780.00
Bank Stocks	818,000.00
Trust Co. Stocks	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate	194,250.00
Loans on Stocks, payable on demand	234,125.00
Premiums uncollected and in hands of Agents	652,392.84
Interest due and accrued on 1st January, 1900	49,614.39
	$12,808,395.95

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,331,073.00
Reserve for Unpaid Losses and Claims	795,886.54
Net Surplus	4,681,986 41
	$12,808,395.95
Surplus as regards policy holders	$7,681,986.41

D. A. HEALD, *President.*
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Massachusetts Home Missionary Society

PLAIN STATEMENT NUMBER I.

The "forward movement," if we may judge from recent pledges of $1 600 from one suburban church and $1,800 from another, is well under way as to foreign missions. While, and because, all are glad of this, we should think of home missions. The home societies are all facing great demands with lean treasuries. Among them the Massachusetts Home Missionary Society is in a peculiar condition. In 1885 it set apart $100,000 from the Swett legacy to meet the needs of work among foreign-speaking people in our state, so that this so-called foreign work could be carried on without using the gifts of the churches. This fund will all be spent by April 1 this year.

The question thus arises, to be answered by the Society, or rather by the churches, since the command of the Master is to them and not to any Society, what shall be done about this foreign work?

There are three answers. (1) Give it up. (2) Carry it on from the ordinary income. (3) Carry it on by an increased income.

The first answer is unworthy of our churches and cannot be endured by any Christian who knows anything about the work now being done among Armenians, Finns, French, Germans, Greeks, Italians, Norwegians, Poles and Swedes. It cannot be allowed by any Christian patriot who counts the thousands of recent immigrants just now crowding into our cities and sifting into many of our country towns and knows that today those of alien birth and their children make more than half the population of the old Bay State.

The second answer would reduce the amount to be sent to New York for the great work in the West to a pitiful sum. Power as well as population is fast moving westward in our land. The newer states get money enough for all material progress. They ought to get it for the progress of the kingdom of our Lord. They get money enough for railroads, money enough for mines, for docks, for ships, for political campaigns, for anything that holds out promise of return. Why not money for the churches?

We come then to the third answer. This seems reasonable and right. So we plead for such increase of gifts to this, the oldest of our benevolent societies, that through it our churches may still care for the needs of this state and also do their fair share of the great work in the West.

It may be asked, Cannot less money be spent on our country towns and so the strain be relieved? That opens another and a very important question, as to which something will be said next week. JOSHUA COIT,

For the Executive Committee.

Weekly Register

Calls

BENTLEY, Frank D., recently of Morley Ch., Duluth, Minn., to Sanborn, N. D. Accepts, and has begun work.
CARR, J. Scott, formerly of Plymouth Ch., St. Louis, Mo., to Anna, Ill. Accepts.
DICKSON, John W., Flat Rock, Mich., to Durand. Accepts, and is at work.
EAVES, Geo., accepts call to remain permanently at Silverton, Col.
GREELEY, Clarence, Randolph Ch., Guy's Mills, Pa., to Lansford. Declines.
HAMBLY, D. D., late of Montreal Coll., to Melbourne, Que. Has begun work.
HARBUTT, Robt. G., Searsport, Me., to Saco.
HOLP, Philip E., Rogers Park Ch., Chicago, Ill., to Angola, Ind.
HOUSE, Albert V., New Salem, Mass., not called to Laconia, N. H.
HYSLOP, Jas., Detroit, Mich., declines call to Charlevoix.
MAKEPEACE, F. Barrows, lately of North Ch., Springfield, Mass., to Trinity Ch., New York city.
McRAE, Isaac Wallace, Neb., to Newcastle. Accepts.
OGILVIE, David M., recently of Oakland, Io., to Ionia and Bassett.
OXNARD, Henry E., Riverside Ch., Lawrence, Mass., accepts call to North Ch., Newton.
POPE, Joseph, Columbus, Mont., to Bigtimber. Accepts.
RILEY, Chas. A., Fairmount, Ind., to Orland; also to Moline and Corinth, Mich. Accepts the latter.
SMILEY, Sam'l R., Lisbon Center, N. Y., to Colebrook, N. H. Accepts.
STEARNS, Fred'k B., formerly of Fremont, Mich., to Fairmount, Ind. Accepts, and has begun work.
STOCKING, Jas. B., to remain another year at Wahoo, Neb., with salary increased $200. Accepts.
WYATT, Chas., Wall Lake, Io., to Steamboat Rock. Accepts.

Ordinations and Installations

CHASE, Andrew L., o. Sanford, Me., Jan. 31. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. R. C. Drisco and E. M. Cousins, Dr. Geo. Lewis.
GOODYEAR, De Mont, S. U. School of Theology, o. and i. First Ch., Abington, Mass. Sermon, Rev. W. S. Eaton; other parts, Rev. Messrs. E. C. Camp, W. F. Low, F. H. Allen, W. S. Fritch, Geo. Benedict, A. F. Pierce, Dr. E. C. Houghton.
NEWELL, Wm. W., i. Compton Hill Ch., St. Louis, Mo. Sermon, Dr. Michael Burnham; other parts, Rev. Messrs. J. W. Johnson, H. S. MacAyeal, J. C. Cromer, Drs. C. H. Patton and W. M. Jones.
NORRIS, Thos. P., i. Riverside, R. I., Jan. 31. Sermon, Dr. Wallace Nutting; other parts, Rev. Messrs. L. S. Woodworth, J. J. Woolley, M. L. Williston, G. J. Bloomfield, E. K. Wickett.
ROGERS, Robt. W., Chicago Sem., o. Lake View Ch., Chicago, Ill., Jan. 31. Sermon, Pres. E. D. Eaton; other parts, Rev. Messrs. W. B. Chamberlain, A. H. Armstrong, and Dr. H. M. Scott.

Resignations

LARKIN, J. Wallace, Chapin, Io., to take effect May 1.
MASON, John R., Covenant Ch., Indianapolis, Ind., *withdraws* resignation for the present.
MAY, Edwin M., Bethany Ch., East Rockaway, N. Y., to take effect May 1.

Dismissions

SOPER, Geo. E., Plymouth Ch., St. Paul, Minn., Jan. 29.

Churches Organized

CUMMINGS PARK, Neb., 22 Jan., 17 members.
LINCOLN, Neb., Second German, — Jan., 240 members. Rev. Eugene C. Osthoff is pastor.
RENWICK, Ont., 22 Jan.

Stated Supplies

TAYLOR, John G., formerly of Melrose Highlands, Mass., at Arlington Heights.
TAYLOR, W. A., Brocondale, at St. Catharines, Ont.
YARROW, Philip W., pastor at Fosston, Minn., supplies at McIntosh, Mentor and Erskine.

Miscellaneous

CUNNINGHAM, John, so efficient a pastor that the church of W. Groton, N. Y., will not let him resign, at a reception in recognition of his 80th birthday was presented with a purse containing $35 in gold, in addition to an earlier gift of $95.
DALEY, Chas. M., State S. S. Supt. for So. Dakota, varies his distinctively religious work by an occasional address on his experience as chaplain in the Philippines. At Belle Fourche recently the band played fitting selections.
DOLLIFF, Frank S., new pastor at Islands Falls, Me., and his wife, were recently given a writing desk at a reception in their honor.
GERRIE, J. P., Toronto, Ont., was presented Jan. 31 with an appreciative address and a gold watch by his late ch., Broadview Ave.
LOCKWOOD, Geo. A., retiring pastor at Kennebunkport, Me., has been tendered two receptions, a purse of $150 and a Morris chair.
POGUE, John A., has closed his service of more than a year at Kensington, N. H., to the regret of his many friends.
RICH, Ulysses G., Dickinson, N. D., in addition to his already large field, has begun services on Sunday afternoons at Gladstone, where they had been discontinued for several years.
RICHMOND, Geo. L., retiring pastor at Amesbury, Mass., received a gold watch and chain at a farewell reception tendered by the church and society.
SECCOMBE, "Father" (Chas.), long time pastor at Springfield, S. D., is seriously ill.
STEMBRIDGE, Alfred E., has closed his work at Arlington Heights, Mass.
WILLIAMS, Thos. P., recently passed the 25th anniversary of his marriage, which was celebrated by the church in Winslow, Me., the whole town uniting to do him honor. He received from church and parish a couch, 25 silver dollars and other gifts.

Home Missionary Fund

Miss M. C. Sawyer, Somerville	$2.00
Guilford, Ct.	2.00
Miss Sophie Moen, Boston	4 00
Mrs. C. K Pillsbury, Lawrence	7.00
R. S. Keith, Worcester	5.00
S E. Holt, North Andover Depot	3 00
A Friend, Malden	2 00
E. W. A., Westboro	2 00
Miss A. M. Gage, North Cambridge	2.00

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BRONCHIAL CONSUMPTION

From Dr. Hunter's Lectures on the Progress of Medical Science in the Treatment of Lung Diseases

Of the many forms of Bronchitis, the one most alarming of all is that in which the symptoms closely resemble those of consumption, and hence called consumptive bronchitis, or bronchial consumption. You must not, however, understand from its name that it is really tuberculous in character, or produced by the bacilli which cause true consumption.

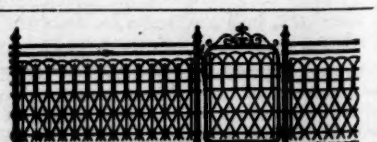
In all lung cases, I require a portion of the expectorated matter coughed up by the patient to be brought to me, or sent in a small bottle by express, before giving a definite opinion of the disease. If, on examination, I find the tubercle bacilli present, the case is consumption; and if no bacilli—Bronchitis. A large percentage of those who die of a lung disease, supposed to be consumption, are really deaths by chronic bronchitis resembling consumption.

A remarkable instance in verification of this recently occurred. A lady was brought to me in what appeared the last stage of consumption. Her physicians had told her husband that she could not live a week. She had a bad cough, puriform expectorations, night sweats, and was wasted almost to skin and bone. Judging by her symptoms and appearance, it was impossible not to fear that she had come too late. On sounding her chest, however, I was surprised to find no solidification by tubercles, and on examining her sputum a total absence of the bacilli. The history, too, of her sickness revealed that it had followed an attack of whooping cough and grippe. So, although her pulse was 120 a minute, and so feeble as to be hardly perceptible, and the wasting of her body so extreme that she could not stand without support, I did not hesitate to pronounce the disease bronchial, and give it as my opinion that, if we could sustain her strength long enough for remedies to act, she would be saved. She was immediately placed under medicated air treatment, with tonics to impart appetite and digestives to help the enfeebled stomach to transform nourishments into chyle and blood. Within a week she showed signs of amendment. Her progress was necessarily slow, as the healing powers of the body were nearly exhausted before the first inhalation was given, but she gradually acquired more and more strength, and within six weeks was able to take short walks in the open air. She recovered perfectly in about six months, and is alive and well today.

This case shows the importance of a correct diagnosis and proper adaptation of the treatment of the conditions to be remedied. Had the true nature of her disease not been discovered just when it was, she would have lost her life through wrong treatment, and been recorded as another death by consumption.

Every form of bronchitis is curable by local antiseptic and healing remedies applied directly to the lungs by medicated air inhalation, but none of them by stomach treatment. The stomach is not the part affected. The air tubes and cells of the lungs are the seat of every bronchial disease, and unless remedies capable of changing their bad secretions and healing the inflamed tubes are applied to them, cure is impossible. To treat bronchial and other lung diseases through the stomach and hold out a hope of cure by that treatment is malpractice, and ought to be punished as a crime against the sick.

In order to obtain Dr. Hunter's book, "The Lungs and Their Diseases," *free*, address Dr. Robert Hunter Association, 117 W. 45th Street, New York.



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Our Brooklyn Letter

The Brooklyn Congregational Club had as subject of its January meeting The Higher Education of Women. Those who have visited other clubs of the country say that, probably, no one of them has so beautiful a gathering place as the Brooklyn in the Pouch Mansion. At this meeting a proposition was presented to have the Congregational Clubs of America meet in convention. Some sixty such clubs have grown up within the past thirty years, most of them within a dozen years. While in general they all have for the same object the cultivation of Congregational fellowship and the social life of our churches, they differ greatly as to topics treated and methods of work. "Would it not be helpful to all our clubs if they should spend a day together?" It was voted to propose such a convention for the consideration of the clubs in this country and Canada. It is the desire of the Brooklyn Club to act as host for the first convention if a sufficient number approve the plan. A date suggested is April 20, the day before the opening of the Ecumenical Missionary Conference in New York city.

Addresses were made on the theme of the evening by Truman J. Backus, LL. D., president of Packer Collegiate Institute; Mary Mills Patrick, Ph. D, president of the American College for Girls, Constantinople; Dr. Albert H. Plumb, president of the Boston Club; and Mrs. Alice Gordon Gulick, president of the American College for Women at Madrid. Dr. C. C. Creegan, the president, gave a brief address also.

The Brooklyn Institute of Arts and Sciences has an option for the purchase of the Tissot paintings. The whole collection of 400 pictures of the life of Christ may be had for $60,000. Considerable subscriptions have been made, and a plan has been suggested of having the churches and Sunday schools contribute subscriptions to the fund. A penny collection in the Sunday schools of Brooklyn would amount to over $10,000, if all should give. The plan of interesting the churches seems warranted from the fact that there can be no better object lesson of the life of Christ than these pictures afford. The offer is regarded as a liberal one.

That certain methods adopted by the leaders of the Brooklyn revival have met with general disapproval should not for a moment obscure the fact that there is generally a deeper interest than usual in the religious life, as evidenced by the subjects on which Brooklyn pastors are preaching. It is noticeable that scores of ministers are selecting topics which bear directly upon conversion. The churches are unusually well attended, the people seeming to respond to the leading of the pastors. It is hoped that the movement, which was begun under favorable auspices and seemed to meet a deep felt want, will soon be recovered from the unfortunate setback which one or two of the leading evangelists have given it by certain sweeping and most revolting charges against the morality of a highly respected class of young women—the stenographers of the community. The reaction from these methods has come from all quarters and has resulted, rightly, we think, in calling a halt to such methods. Brooklyn pastors now propose to do their own evangelistic preaching, thus to avoid the unfortunate consequences which an irresponsible "evangelist" has brought upon that city. There are those who fear that it will take many years of the best work that our churches can do to recover the ground lost by the base and unfounded utterances of some of the revivalists in question.

When Plymouth Church, last November, gave three times as much as usual at the annual collection for foreign missions it was hardly expected that she would do more for that cause during this church year. Dr. Hillis recently called the board of deacons together and presented a plan to have the church assume the salary of some foreign missionary for one year. As a result, Mr. Luther D. Wishard spoke on the subject Sunday, Jan. 28. Great enthusiasm was aroused, and, while but $1,500 were asked for, over $1,700 were raised. Dr. Arthur Smith, the eminent author and preacher, a representative of the American Board in China, is the missionary whose salary is thus provided for. His name will regularly appear on the list of the pastors of Plymouth Church as the "foreign pastor."

A society of King's Daughters, together with representatives of various churches, have recently brought to completion a beautiful home for aged colored people. The cornerstone was laid June 24, Henry Ward Beecher's birthday, the coincidence making the colored people happy indeed. The home was formally dedicated last week. Dr. A. J. F. Behrends of Central Congregational Church and the associate pastor of Plymouth Church made the addresses. This Christian charity for the aged of the colored race is a notable event in the community. Possibly it is because of these happy relations between the white and the colored races that Brooklyn is fast becoming the Mecca of the colored people from the South, who are flocking here from the Carolinas and other parts of the South, literally by the thousands! Agents of Southern planters have actually come to Brooklyn to try to persuade them to return to the sections where their exodus has left the labor market under supplied. H. P.

The Church Prayer Meeting

Topic, Feb. 11–17. Conquering Besetting Sins. Ps. 66: 16-20; Rom. 7: 15–25; Heb 12: 1, 2.

By facing facts, strengthening the will, renewing effort after failure, invoking divine aid.

[For prayer meeting editorial see page 188.]

A clever characterization: The broad-minded man is one who despite his own convictions agrees with his pig-headed neighbor. The definition reminds us of what Henry Drummond used to say about the narrowness of breadth.

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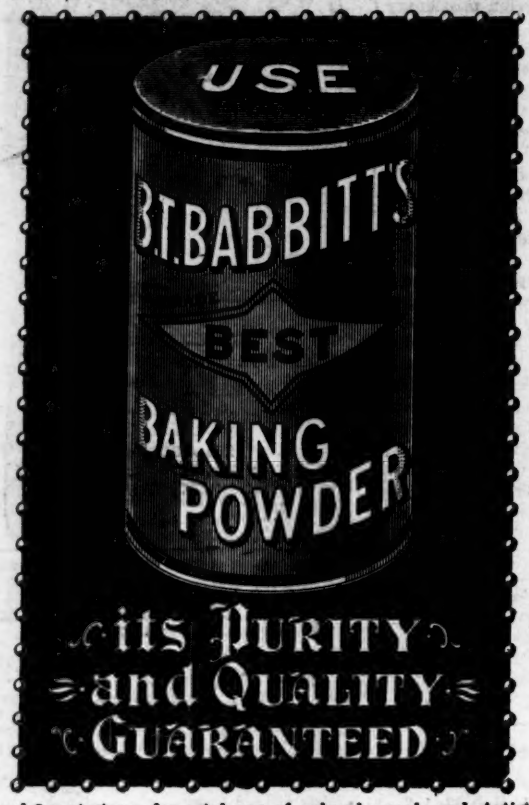

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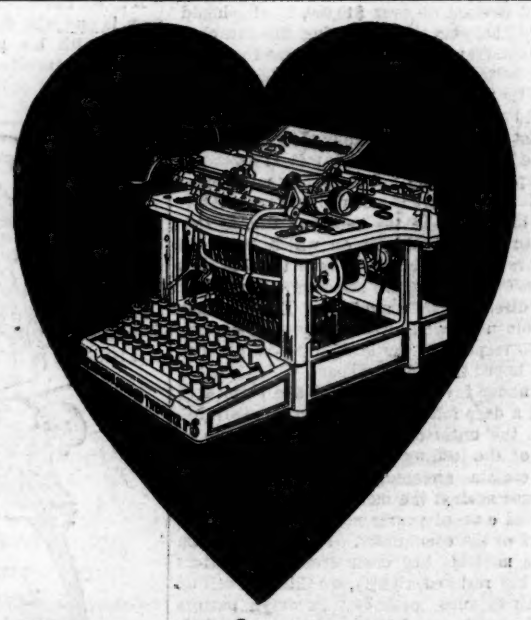

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